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### Religious Communications.

For the Christian Spectator.

On wandering thoughts in Prayer.

IT is a characteristic of hypocrites, that they draw nigh to God with their mouth, and honour him with their lips, while their heart is far from him. Their religious services are all formal. In these they may perhaps be abundant. This was the fact with respect to the hypocritical Jews in the days of Isaiah, and with respect to the Pharisees in the days of our Saviour. The former were not deficient in the multitude of their sacrifices, in the celebration of their sabbaths and appointed feasts, nor in any of the forms of worship prescribed in their ritual: and the latter were scrupulously exact in the external performance They fasted of religious duties. much, prayed often and made long prayers, paid tithes of all that they possessed, and were very strict in their observance of the Sabbath.— But all their religion was hypocritical. It consisted in a routine of mere external services, which being performed without any love to God, resemble a body without the soul, and are with great propriety denominated dead works. But "God is a Spirit, and he seeketh such to worship him, as worship him in spirit and in truth." " Man looketh on the outward appearance, but the Lord looketh on the heart." Those who draw nigh to him with their mouth while their heart is on other objects, not only fail to secure his approbation, but are guilty of great provocation; and where this is so uniformly the case, as to form the habitual character of those who profess to be the worshippers of God, it is an indubitable mark

of hypocrisy.

But there is a degree of this evil, to which real christians are subject. They often complain of wandering thoughts in prayer. Owing to their sinful imperfection, when they would do good, evil is present with them; and probably in no case, do they find this declaration more frequently verified, than in their addresses to the throne of grace. Often in their closets, vain thoughts intrude upon their devotions; and oftener, in the sanctuary and in the social circle, when they join in the prayers of others, they find their heart wandering from This to the christian is a. its object. source of grief and lamentation, while by the hypocrite it is disregarded, and rarely, if ever, made the subject of complaint.

It is to be feared, however, that even the christian, has but a faint sense of the nature and magnitude of the evil, and should the following remarks serve to stimulate any one to greater diligence in keeping his own heart, they will not utterly fail of their object. It may be useful to contemplate, the sinfulness; the causes, and the remedies of the evil in question.—That it is highly sinful to suffer our thoughts to wander upon the world while engaged in the duty of prayer, is apparent from many con-

siderations.

It is utterly inconsistent with the divine requirements. "My son give me thine heart," is a command which runs through all the preceptive part of the Bible, and is implied in every

duty which God requires of man.— Especially is it implied in the duty of prayer. It is the homage of the heart which God demands. If this is withheld, the duty is not performed.— But can we be said to give God our hearts, when in the very act of our professed devotion, they are placed on other objects? Do we worship God in spirit and in truth, when every spiritual view of his character is intercepted by carnal objects which float before the mind? No matter how humble our posture, how solemn our manner, and how appropriate our language; it is the heart which God requires. If this is utterly withheld, our services are vain, and become an abomination in his sight. If it is partially withheld, or suffered to wander, just so far our worship is marred, and

God is defrauded of his due. It is a species of hypocrisy.— Whenever we engage in the duty of prayer, we profess to render to God the homage of our hearts. We profess to adore him, to love him and to praise him. We profess to repent of our sins, to believe in the Saviour and ardently to desire that his name may be glorified, that his kingdom may come, that his will may be done, and that we may share in the blessings of his love. But if while these professions are on our lips, our thoughts are employed on other subjects, we are manifestly insincere and hypocritical. We are guilty of the very sin of Ananias and Sapphira, who lied not unto men, but unto God. It is like the sin of Nadab and Abihu, who offered strange fire upon the altar; and like the sin of those Israelites, who offered maimed and sickly beasts in their sacrifices.— "Cursed be the deceiver, which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing, for I am a great King, saith the Lord of hosts." It needs no arguments to prove, that hypocrisy in our transactions with God, is a sin of the deepest dye. It was the hypocritical worship of the Jews, that called forth the following solemn declarations.—

"To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs or of hegoats. When ye come to appear before me, who hath required this at your hand to tread my courts? Bring no more vain oblations; incense is an abomination unto me: the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting." It has already been suggested, that every degree of the sin in question, does not constitute a person a hypocrite; for it is the habitual disposition of the heart which forms the character. It is still true, however, that just as far as our worship is tainted with this sin, so far it is hypocritical, and partakes of the nature of those sacrifices, which God has so pointedly reprobated and which he cannot regard but with the utmost abhorrence.

It betrays irreverence to the divine character. "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." Before him, angels veil their faces, and cast their crowns at his feet, crying one to another, holy, holy, holy, is the Lord of With what reverence then should sinful creatures approach into his presence. While all heaven bows with the profoundest awe before the spotless purity and glorious majesty of Jehovah, shall guilty worms rush into his presence with presumptuous boldness, and while confessing their sins, and imploring his mercy, suffer their thoughts to be wandering upon other subjects?

Every act of pretended worship which we offer to God without the heart, can be regarded in no other light than that of solemn mockery.—
Let a familiar example, which I have somewhere seen, serve to illustrate the nature of this sin. Suppose we should dress up an image of ourselves and send it into our closets, or to the

sanctuary instead of appearing there ourselves. Would not this be deemed the height of impiety? Can we well conceive of a greater affront, which we could offer to the Majesty of heaven? But how much better is it, to go into our closets and leave our hearts upon the world; or to pretend to worship God in the sanctuary when our hearts are going after their covetousness? This example, it will be seen, illustrates the nature of the sin, when in any act of worship, the heart is wholly withheld. It is subject, of course, to some abatement in those cases where the evil but partially exists. In all cases, however, so far as the sin exists, the nature of it is the same; and that it is a sin of the most he nous kind, is I trust, apparent from the preceding considerations.

In tracing the causes of this evil, the first which strikes the mind, is the weakness or absence of faith.— The being, perfections and presence of God are not duly realized; and this is owing to the want of faith.— Faith makes invisible things real to the mind. It may be called "the mind's eye," by which it discerns spiritual and invisible objects, as the natural eye discerns those which are visible. It gives to them the same kind of reality as if they were discerned by our senses, and makes them equally powerful motives to action. Hence it is, that believers are represented as seeing God, and looking at things unseen and eternal; as living by faith, walking by faith, beholding the glory of the Lord, and enduring as seeing him who is invisible. If our faith were sufficiently strong, we should always have as lively a sense of the presence of God, as we have of the presence of each other. We should also have a sense of his glorious perfections, of his adorable majesty, of his infinite knowledge, and of his spotless purity. If this were the case, should we trifle in his presence? Should we mock him with bypocritical worship? Would our thoughts wander in the midst of our solemn ad-

dresses to Him, whom we realized to be a present God? No—we should come before him with the profoundest awe. His fear would fall upon us. His excellency would make us afraid. We should feel as Job did, when he said, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes."— And as Isaiah did, when he saw the Lord sitting upon a throne high and lifted up; And when he exclaimed, "Woe is me! For I am undone; because I am a man of unclean lips. and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts."— One principal cause, therefore, of the evil we are contemplating, is unquestionably to be found in the entire abscence, or the weakness of faith.

Another cause of the evil, is the want of due attention and watchfulness. Our minds are naturally volatile and easily diverted. Our thoughts fly from object to object in such rapid succession, that it is impossible to fix them for any length of time, without great exertion. There must be effort. The mind must be bent and fastened to its object, and the first roving thought must be check-This attention is necessary even in our secret devotions, and especially so, in our public and social worship, when we join in the prayers of others. On these occasions, it not unfrequently happens, that an expression in the prayer, gives birth to a train of reflections that is sometimes pursued till we forget the duty in which we are engaged. This species of wandering thoughts, is probably the least culpable of any; but even this is by no means to be justified, and should be guarded against with peculiar diligence. The divine direction is, "watch and pray that ye enter not into temptation." And perhaps, in no circumstances have we more need of this caution, than in our seasons of devotion; because, the sin to which we are exposed is peculiarly aggravated, and our danger of

falling into it, peculiarly great. If we come into the presence of God in a careless frame of mind, and take no pains to fix our attention, our thoughts will most certainly wander, and our prayer, instead of coming up before God as incense, will be but the sacrifice of fools.

Another source to which this evil may be traced, is the strong and unmortified corruptions of our nature. The best saints find a warfare within. "The flesh lusteth against the spirit, and the spirit against the flesh."— Even Paul could say: "When I would do good, evil is present with me." As long as the heart remains but partially sanctified, so long the christian will find obstructions in his course, and interruptions in his duties. And when there are any lusts unmortified in the soul, any vile affections which have the ascendency, they will most certainly disturb our devotions. If we allow ourselves to be over anxious about our secular concerns, if we hanker after the riches, honours, or pleasures of the world, if we indulge improper feelings under the providences of God, or if we harbour jealousy, envy or revenge, toward any of our fellow men; it will be impossible to worship God without distraction. Any object of undue attachment, or undue aversion, will be sure to place itself between us and God, and intercept our intercourse with heaven.

The angels and glorified saints worship God without distraction.—
Their hearts are always fixed, and never wander upon forbidden objects; and the reason of this is, their love to God is perfect. And in proportion as the christian finds his heart warm with divine love, he will experience freedom from the evil we are considering. But when our love to God is cold and feeble, other objects insensibly engage our affections, and prevent that sweet and uninterrupted communion, which it is the privilege of the lively christian to enjoy.

Another source, to which this evil may be traced, is that multiplicity of

cares with which our minds are frequently crowded. A mind distracted with cares, is poorly prepared for the duty of devotion. Any thing which agitates the mind, whether it be a press of worldly business, or any trial or affliction to which we are not duly submissive, will invariably produce wandering thoughts in prayer. In order to worship God without distraction, our minds must be compos-The cares of the world must be laid aside. All improper anxiety must be dismissed, and our attention must be absorbed in the business in which we are engaged.

Let us endeavour to impress our minds with a deep and constant sense of the greatness of the sin of drawing nigh to God with our mouth, while our heart is far from him. That it is a sin of inconceivable magnitude, has been made, I trust, sufficiently apparent. Were it ever viewed by us in this light, our danger of committing it would be greatly diminished.

Let us cultivate a more lively faith in the being, perfections and presence of God. Let us always endeavour to set God before our face, and to realize that he is of purer eyes than to behold iniquity, that he searcheth the heart and trieth the reins, that he cannot be deceived, and will not be mocked. A constant and lively sense of these things would be a powerful antidote to the evil in question.

Let peculiar efforts be made to fix the attention. Let us never come into the presence of God in a careless and thoughtless frame. Let us pause and solemnly ponder on the duty in which we are about to engage, and let the most intense watchfulness accompany our supplications. Let every avenue to temptation be guarded, and every roving thought be immediately recalled. Let us mortify our corruptions. Let this be our habitual and daily employment. Let us search out our easily besetting sins, bewail them before God, and watch against them with peculiar diligence. If our right eye offend, let us pluck it out; if our right hand, let us cut it off. Let no lust be harboured, and no vile affection be indulged, which is calculated to interrupt our communion with God.

But the most important and most effectual remedy for the evil in question, and that indeed which includes all the rest, will be found in cultivating that habitual temper of mind, which is appropriately termed heavenly-mindedness. That man whose frame of mind is habitually spiritual, who daily lives above the world, and has his conversation in heaven, whose thoughts are much employed in the contemplation of divine objects, and who makes even his secular concerns subservient to his growth in grace, will find little difficulty in commanding his thoughts in the seasons of devotion. writer remarks: "Such as men are out of prayer, such they will be in prayer." If our minds are habitually worldly; if our thoughts are suffered to rove at large, while we are not immediately engaged in the duties of religion, we shall attempt in vain to collect them when we are thus engaged. Religion must be our constant employment;—the heart must be kept with all diligence; -every vain thought must be stifled in its birth;—our affections must be habitually set on things above;—our treasure must be in heaven, and our heart there also;—the world must be put under our feet; -our conversation must be spiritual;—and our minds must be kept in a devotional frame. Then will our hearts rise to God as spontaneously as the needle points to the pole, and our communion with him will be undisturbed and joyful. Thus to live, is to walk with God. He who thus lives honours his Maker, adorns his profession, and enjoys a peace which passeth all understanding. ELEUTHEROS.

For the Christian Spectator.
On Religious Fortitude.

Nebuchadnezer, the king of Babylon, being employed as an instru-

ment in the hand of the Lord, to punish the guilty nations, was permitted to extend his power and dominion over immense regions of the East. In proportion to the increase of his empire and glory, his pride and arrogance arose. His heart was puffed up with a spirit of haughty independence and unprincipled despotism, which could brook no opposition, and which rendered it a capital crime for any of his subjects to resist his will. At a period, when he had arrived at the summit of his power and pride, he caused an image of gold to be made, of colossal stature and unparalleled magnificence, and ordered it to be erected upon an extensive plain, probably in honor of Bel, the great idol of the Babylonians. In the mean time, he gave command that all the officers, civil and military, throughout his vast dominions, should assemble and worship the image.— Accordingly they assembled from every quarter, in immense multitudes, upon the plains of Dura, and stood before the golden idol. A herald then cried with a loud voice: "To you it is commanded, O people, nations, and languages, that, at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image which Nebuchadnezer, the king, hath set up. And whosoever falleth not down and worshippeth, shall, the same hour, be cast into the midst of a burning, fiery furnace."

This decree, proceeding from so mighty a monarch, and enforced by so tremendous a sanction, struck the multitude with awe. Fond of life, shuddering at the thought of such a death, and entertaining no real regard for Jehovah the true God, they were easily persuaded to comply with the king's order, and to prostrate themselves before the idol, in contempt of the glorious majesty of the universe.

But we are informed that three individuals of the people of the Jews, were possessed of piety and fortitude sufficient to be singular on that occa-

Resolving still to adhere to the Lord's side, and reposing the fullest confidence in his infinite power and sufficiency, they absolutely refused to submit to the king, or to follow the multitude in their idolatry. An accusation, therefore, was immediately brought in, by certain Chaldeans, against them. Then Nebuchadnezer, in his rage and fury, commanded to bring Shadrach, Meshach, and Abednego, before him. They introduced these men before the king, who expressed his surprise, that they should presume thus to trample upon his authority, by refusing to worship the image which he had erected. the same time, he distinctly repeated to them, the words of the decree, and reiterated the awful denunciation, deelaring, with all the terrors of incensed royalty, that, should they persist in disobedience, a furnace of devouring fire should be their portion, and that no God would be able to deliver them out of his hands. They remained calm and undismayed; nor was the strength of their resolution shaken. They dreaded the displeasure of the King of kings, more than the wrath of the king of Babylon. preference to yielding to known sin, or be guilty of an act, openly impious and idolatrous, they were ready, if the will of heaven should demand it, to meet death itself, even in its most frightful form. "O king, we are not careful to answer thee in this matter. With the utmost alacrity would we serve and please thee, in every thing, not incompatible with duty, but in this we are constrained to incur thy displeasure. Jehovah must be obeyed, rather than man. Do with us as thou wilt. Torture us upon the rack, or plunge us into the fiercest flames which thy wrath can kindle. We put our trust in the Lord God of Israel—we will not serve thy gods, nor worship the image which thou hast set up." Who can fail to admire this decision of principle and action? this invincible fortitude in the cause of the Most High? was this, which also eminently

distinguished the prophet Daniel, inspiring him, on a certain occasion, with the resolution, rather to be cast into a den of lions, than to suspend his practice of making supplication before the God of his fathers. It was this, which gave a divine elevation of character to the Patriarchs and prophets generally, to the apostles and primitive christians, which caused them to stand firm, amid the shocks of temptation and persecution; so that, under the influence of it, the great Apostle of the Gentiles could exclaim: "None of these things move me; neither count I my life dear unto myself. I am ready, not to be bound only, but to die at Jerusalem, for the name of the Lord Jesus." By the same fortitude and firmness, Luther, Calvin, and Knox, with their associates, unmoved by the thunders of Papal power and vengeance, were carried through all the struggles and perils of the Reformation, and rendered immortal benefactors to mankind. It is this, indeed, which, through the special grace of God, influences every true christian to hold fast the profession of his faith without wavering. It raises him above the flatteries and the frowns of the wicked; enables him to stem the current of popular impiety; to withstand, at once, the world, the flesh, and the devil; and, taking up the cross, to follow the lamb, whithersoever he goeth. What is it to be a soldier, when there are no conflicts, and no enemy? In the halcyon days of peace, or at a distance from the battleground, a man may talk of his valour, and lead you to believe, that he would never turn his back to any foe. But the question is, will be actually endure, in a time of war, and on the field of battle? When the trumpet of alarm is sounding, and the enemy is coming in, like a flood, will be then fly to the standard, and maintain his ground? If he will stand firm, and fight manfully, in an actual engagement, exhibiting himself to be proof, equally, against the arts of bribery and seduction, and the appalling in-

fluence of fear, he is, indeed, a good soldier, and is worthy to be crowned with laurels: but if not, all his professions and flourishes, will prove vain and ridiculous. In like manner, the character of the followers of Christ can never be so thoroughly proved, or so advantageously displayed, as when the interests of the church de-To profess the name of the Lord, and to make fair promises and appearances, especially when the cause of religion is flourishing and fashionable, is attended with no peculiar difficulty: but to maintain a deportment answerable to these promises and appearances, in a season of abounding iniquity, when the idols of the world are set up, and all are required, as it were upon pain of death. to pay their adorations, is a thing rare and difficult. Then, if the christian, with his hand uplifted to Heaven, will solemnly say, No, and unshakenly resist the allurements and the assaults of the adversary, determining at all hazards, to keep his ground, and to discharge his duty, he is a christian indeed. His character shines bright and glorious, as a hero of the cross; and, in the view of all the wise and good, he is infinitely more worthy of imitation and of honor, than a Cæsar, or an Alexander. I am struck with a kind of sacred veneration, for the men of this intrepid, determined, christian character, wherever I meet them; whether delineated on the page of history, or presented to view in the actual walks of life. Such a character should ever be an object of the believer's highest aim. When called to act in a plain case of duty, and where the glory of God is evidently concerned, it is not for him, through any motives of worldly policy, to hesitate or turn aside, but to go forward, directly and resolutely, leaving the consequences to the disposal of infinite wisdom and power. Under all the circumstances of life, he should consider no evil so much to be dreaded, as sin, and no happiness or honor so much to be aspired after, as that which cometh Vol. 2-No. I.

from God, or is the result of a cheerful and unwavering obedience to his holy will. S. L. M.

For the Christian Spectator.

On the Principles of Interpretation, particularly of the Bible.

Man is formed by nature for society and the reciprocal communication of thought. In whatever situation placed, as soon as the faculties of his mind are developed, he voluntarily employs certain media, or external actions, to express to another those mental perceptions and operations which would otherwise be known to himself alone. These media are the Signs of Ideas. That they are extremely important to the moral and intellectual cultivation of the human race, will be obvious to every one.

The term Signs of Ideas, it will here be convenient to use in its most extensive sense, to denote any external action which makes known to another that which passes in the mind, whether it be a sensation or a perception, a desire or an affection, an idea or a volition. In order, however, to attain the object for which men employ signs, it is evident that every sign must have its definite meaning.

That branch of the sciences which relates to the signs of Ideas has been called Semiotic, from the Greek word onpeior a sign. It naturally divides itself into two branches; the one containing the rules for the suitable use of signs, and the other, the rules for the right interpretation of them. They differ from each other as Synthesis and Analysis. The science of analyzing the signs of ideas is called Hermeneutic, from ipanieum to interpret.

Signs are either natural or artificial. Natural signs are so constituted as to be readily understood by every person without the aid of previous instruction, concert, or arbitrary custom. For example, a drowning person, when unable to use his voice, may becken with his hand, and thus

request assistance. The artificial are those which have been adopted and established by mutual agreement, or by a custom which was merely arbitrary at its first introduction.

Signs are addressed principally to the eye and ear, but sometimes also to the other senses. Thus the present of a fragrant nosegay may have, and often has had, a great significancy. Pictures of objects themselves, certain motions of the body, and complex actions may also be signs of ideas.— These last are called symbolical ac-Thus Jeremiah's bearing a yoke, the high-priest's washing himself before he draws near to God, Baptism, the Lord's Supper, are all very significant. Pantomime, or the the language of mute action, the language of symbols, hieroglyphics, &c. were very us ful in ancient times for the preservation of knowledge.

Our concern here is principally with speech and writing. These two are the most complete means of communicating ideas, and by the use of them the human mind has attained its cultivation, and religion and morals been taught and propagated.—Words uttered by the organs of speech, are the immediate; words expressed in writing, are the mediate signs of ideas.

Language at first consisted probably of only a few sounds. Much gesture and action were therefore necessary for the expression of ideas. Afterwards, in order to point out an object or action, the narrator would draw a sketch, or outline. From this arose the symbolical mode of writing, which prevailed for a long time in the East and in Egypt, until alphabetical writing was invented, in Phenicia, as it is generally conceded.

Hermeneutic, according as it is viewed objectively or subjectively, is either a collection of rules by the application of which the meaning of a discourse or writing is discovered and rightly explained; or the knowledge of these rules, and the skill of rightly applying them so as to find out and exhibit the meaning. The

act itself, by which a person discovers and rightly expounds the meaning of a discourse or writing, is called exegesis, or interpretation. He who by practice has acquired such a skill of interpreting according to rules, is a scientific interpreter or exegete.—
He who, without established rules, has learned, by exercise in reading and reflection, to interpret the Bible, is an empirical interpreter. Thus hermeneutic is the theory, and exegesis the application of it. Both have been usually comprehended under the name of exegetical theology.

The accurate observation of Addison respecting the grammarian and logician,\* may be applied with equal propriety to the exegete. Every one that converses is an exegete, though he may be utterly unacquainted with the rules of exegesis, as they are delivered in books and systems. And it is also true, that one, by exercise in translating and expounding different authors, may have attained such skill in interpreting, and have so strengthened and sharpened his exegetical tact, that he may in very many places easily find out and exactly define the sense of sacred writ. Notwithstanding these admissions, however, many reasons may be given, why regular instruction in the science of hermeneutic is both useful and necessary for the student of the Scriptures.

1. The subjects, of which the bible treats, require a far more exact study of hermeneutical science, than is necessary for the understanding of other books. The Holy Scriptures, especially the books of the New Testament, treat in a great measure, of intellectual and spiritual objects, of God and other beings endued with reason, of the purposes and will of the Most High, of conscience and duty, of immortality, and of future rewards and punishments. Now these

<sup>\* &</sup>quot;Every one that speaks and reasons is a grammarian and logician, though he may be utterly unacquainted with the rules of grammar or logic, as they are delivered in books and systems."

subjects are some of the most difficult which the human mind is ever called

to investigate.

2. In the books of the Old Testament, we meet with objects pertaining to the remotest antiquity, and also far removed from us as to place, occurrences such as we have never witnessed, and figures which we are not accustomed to use.

3. All this is in a language which has been long dead, in a style which has great peculiarities, and in species of poetry, prophecy, and proverb, such as we do not find in other

books.

4. It must be added also, that the books of the bible were written by various authors, from time to time, so as to embrace a period of nearly

two thousand years.

5. The same moral and religious truths, according as the circumstances of mankind required, were at first expressed obscurely in sensible images, then accompanied with verbal description, and at last exhibited in more accurate and refined language.

These reasons, drawn from the character of the bible itself, are, it is believed, sufficient to show, that the religious instructor, who would teach the result of his own examinations, ought from hermeneutic to learn the general and special rules of interpretation, to be acquainted with the various helps for discovering the sense, and to acquire the correct method of dismembering a text, and treating its several parts, so that the true meaning of the phrases and propositions, and the tenor of the whole passage may be faithfully, fully, and clearly exhibited. But there are further reasons which strongly recommend this study.

6. The vast accumulation of books in modern times, and the incalculable labour which has been bestowed on the scriptures, render the scientific and thorough study of them still more necessary. There is hardly an important text in the bible, which has not been variously explained by men

of great apparent candour, acknowledged learning, and, may I not also add, of unsuspected piety. The serious enquirer after truth, must, I think, close his eyes against this fact, if he willingly foregoes the aid, which the study here recommended presents, for the formation of his own opinions.

7. To the variety of opinion may be added the contentious spirit of the age. It is extremely difficult for the student of theology, unless he possesses settled principles of interpretation, to form his doctrinal views, without being influenced by the allurements of orthodoxy on the one hand, or of liberality on the other. One will admire old opinions, because they are defined and circumscribed by subtile distinc-Another will adopt the new, tions. because they have the charm of novelty. It requires some effort to differ in sentiment from the great and good and learned, whom one has been taught to revere. It requires some discretion to be singular, and yet not to love singularity. Enlightened criticism is the only preservative from these dangers. The noisy champion, before he has proceeded far in this course, will lose his angry zeal, the party names of modern origin will be forgotten in the study of antiquity, the distinction of new and old will vanish, because that which appears new, will probably be found to be The testimony of man will old. yield to the judgment of God, and with that the admirer of truth will rest perfectly satisfied.

8. The most important distinctions in theology do, in fact, rest on different theories of interpretation. Thus the grammatical historical mode of interpreting, lately advocated by a learned writer in a neighboring state, has for the most part its uniform results. The philosophical mode, advocated by others, has also its distinct results. The doctrine of accommodation, which many learned Germans are said to hold, is also uniform in its conclusions. But one must be a scientific interpreter, to thoroughly un-

derstand these distinctions, much more, to judge of their truth or falsehood.\*

To the Editor of the Christian Spectator

SIR,

I HAVE often, taking the common interpretation of the passage, asked myself, how the Spirit of God could be said, in Rom. viii. 26, to make intercession for us, when that office appears to be, elsewhere in the scriptures, exclusively appropriated to Christ. Many commentators, among whom is the excellent Dr. Scott, though giving it as their opinion that the Spirit of God is there meant, appear to be pressed with the same difficulty that has occurred to me. They therefore resort to the supposition that the Spirit of God by suggesting suitable petitions to the soul, thus becomes in effect an intercessor. This however appears to me to be straining the passage beyond its natural meaning. Is it necessary in all cases where the phrase "the Spirit" or "the Holy Spirit" occurs, to restrict the meaning of course to the third person in the blessed Trinity? Nothing is more obvious than that these phrases occur, in innumerable instances, where they only signify the divine influence, without reference to a person, any farther than that this influence is elsewhere said to come from that person. For example; we often read of the Holy Spirit's being poured out. Now in what sense can this be said of a person? To pour out influence is an intelligible expression; but to pour out a person conveys no meaning at all. Christians are said also to be "full of the Holy Ghost," as in Acts vi. 3, and vii. 55, and many other places. Here the phrase "the Holy Spirit" cannot refer to personality, but to the divine influence.

\* Our correspondent does not intend to deny that the unlearned man may ascertain those truths which are necessary to salvation. He insists upon severe study as necessary to form 'a scientific interpreter.'

We see then that it is unnecessary, from the mere fact that the Spirit is mentioned in the passage under consideration, to conclude that the third person in the Trinity is of course intended.

I should give the following paraphrase, as what I apprehend to be the meaning of the passage :—"Likewise" (i. e. moreover, to return, for the apostle had made a short digression to speak of hope,) the Spirit of adoption of which we have spoken, "helpeth our infirmities," enables us to bear the sufferings mentioned in v. 18; for without this filial disposition we know not how we ought to pray, whether to deplore these calamities, or to wish to be delivered from them. But this same spirit (auto to Ilveuma,) "maketh intercession for us," prays for us with silent, or inexpressible or broken petitions.

The word Ilveuna is, I apprehend, here personified as anaprea is in Ch. vii. 17, 20. So then the spirit of adoption "helpeth our infirmities" in this way: it enables us to bear the afflictions of life. It assists us to address the throne of grace in a becoming manner, by being in the exercise of a becoming disposition.

Although I suppose this passage immediately to refer to the spirit of adoption; yet I admit that its ultimate reference may be to the Spirit of God, as the author of all christian graces.

My reasons for thus interpreting the

passage are the following:

1. The location of the article. Trevea is used in v. 15 without the article, although it had been used in the verse preceding, which shews that it refers to another subject. But in v. 16, The vec has the article with the addition of auto, which refers it to Ilvevμα ὑιοθησιασ. The same spirit wit-That is, the possession nesses, &c. of the spirit of adoption shews that we are the children of God. Ilvevia is not again mentioned till we come to v. 23, where it refers clearly to the same. In v. 26, the passage under consideration, it appears again with the same reference, viz. the article. It is therefore the spirit of adoption, and not the Spirit of God, which is meant.

I am aware, Mr. Editor, that the doctrine of the article on which I have founded these remarks, is disputed. Not to go into an investigation of that question, it must be allowed that the location of the article abovementioned corroborates at least the reasons which I am about to offer.

2. To suppose that the spirit of adoption is meant, and not the Spirit of God, is necessary to preserve a connexion and consistency in the apostle's argument. That the spirit of adoption, or the filial spirit which christians possess, mentioned in v. 15, is the subject till v. 18, will not be questioned by any one; for the inference, "then heirs," in v. 17, necessarily implies it. In v. 19, no doubt can be entertained that the same subject is continued: "the manifestation of the sons of God." In verses 20 and 21, whether xx1016 mean the christian, as I am inclined to think with Schleusner it does, or the creature as it is translated, and as some contend; x71015, it is said, " shall be delivered from the bondage of corruption into the glorious liberty of the children of God." In the two following verses it is no less evident that the affair of adoption is still kept in view-" waiting for the ocongrav; the completion of our adoption, viz. the redemption of our body." the apostle had, a little before, mentioned hope, he now makes a short digression, according to his usual manner, to speak of it, which digression occupies all that precedes the passage under consideration.-Now for the apostle, after he had given notice of a return to his subject by the words Ω τωυτως δε, to start off, and speak directly of the Spirit of God, would not, to say the least, seem to preserve that consistency and connexion which he usually does.

what follows the 26th verse too, keeps to the same point as what precedes "He that searcheth the hearts, (i. e. Christ, for this is said to be his province. Rev. ii. 23.) knoweth what is the mind of the Spirit"—knoweth what its silent aspirations mean, "because he maketh intercession for the saints, according to the will of God." Now what connexion can there be between Christ's searching the hearts of men, and knowing the mind of the Spirit of God? And what reason does his making intercession for the saints, afford for his knowing the mind of that Spirit? But allow that the spirit of adoption is here personified, and you have a beautiful connexion. If Christ searches the hearts, then he surely understands the "groanings which cannot be uttered" of a filial spirit; and his knowing the mind of such a spirit is involved in the idea of his searching the hearts, and is presupposed in that of his making intercession for the saints. This same idea of adoption is kept in view also in the 29th verse—"that he (i. e. Christ,) might be the first-born among many brethren;" looking back with a beautiful connexion and consistency to v. 17, where christians are mentioned as fellow heirs with Christ.

3. The interpretation which I have given of the passage in question is consistent with the whole tenor of scripture, whereas the one which I am opposing, so far as I see, is not.

T. H. D.

P. S.—I take this opportunity of expressing my obligations to U. V. for the correction of an error in a communication of mine on Parables. One needs but to look at the Greek, with U. V.'s remarks before him, to perceive their truth. It now seems strange that such an oversight should have been committed. It is an instance, however, of a man's practice being not always consistent with his principles.

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### Miscellaneous.

To the Editor of the Christian Spectator.

SIR,

Believing that the attention of christians ought to be more particularly turned toward the seed of Abraham, at this interesting period of the church, I feel a peculiar pleasure in communicating for your publication, the exertions which are making in—to spread the triumphs of the cross among the Jews. Perhaps the example will "provoke others to emulation," and thus do extensive good to the church of God.

A number of pious ladies have long commiserated the deplorable situation of the Jews, and have been supplicating the God of Abraham for a blessing upon his once "peculiar people." Long have they wept over the desolations of Jerusalem, praying that Jehovah would "turn again its captivity." Their motto is, "Let my right hand forget her cunning, if I do not remember thee O Jerusalem; let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." Nor is this all; they "show their faith by their works," and contribute "as God hath prospered them" for the extension of christianity among that benighted people.

Between forty and fifty ladies of this description, lately assembled before the monthly concert for prayer, using this language: "The dispersion and sufferings of the Jews, have for ages exhibited to the world an important proof of the divine authority of the scriptures; yet their situation calls for the tenderest commiseration of christians. And the "sure word of prophecy," which foretold their punishment for unbelief, has also assured us that its termination shall be "as life from the dead" to the Ardently desirous Gentile world. that this event should take place; and believing that it is to be effected by the divine blessing on human exertions; we form ourselves into a SoWithout giving their Constitution, article by article, I proceed to mention the substance of their arrangements, which are peculiarly excellent, and calculated to excite a still greater interest in the accomplishment of their important object. This Society requires, of each member, the payment of one dollar annually; but it meets quarterly to pay one fourth of this sum; to collect and read all the information which can be obtained, concerning the Jews, from all parts of the world, and the exertions of christians in their behalf; and to pray for a blessing on these exertions, that God would now say to christians: "All ye inhabitants of the earth, see ye, when Jehovah lifteth up an ensign on the mountains (of Israel,) and when he bloweth a trumpet, hear

To excite others to the great duty of commiserating the miseries of the Jews, these ladies have invited them to attend their meetings, to hear what information may be read, upon condition that they will contribute something to the same object. And it will not be improper here to mention the interest, which the cause of the Jews is exciting, in this place, among all who love our Lord Jesus. At the two last monthly concerts, seventeen dollars were contributed for the conversion of the Jews.

Permit me now to urge on all christians their duty, to follow the pious examples of those who are already engaged in this work, and to regard these words of Jehovah, "comfort ye, comfort ye, my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished."

Christians; glance a moment at their history, and consider their existence as a nation, three thousand five hundred and forty-seven years; a constant miracle, manifesting the finger of God! Other nations have risen and moved on the theatre of the world, and sunk again into their original nothing. Nation after nation, like wave following wave, has passed away, been blotted out from under heaven, and consigned to the dark calendar of oblivion, yet Israel has remained thirty-five centuries and an half, boldly challenging infidelity to dispute the authenticity of their scriptures, and overwhelming scepticism by the power of conviction.

During all the changes of their government, their captivities, their wars, their destruction as a body politic, and their consequent dispersion, they have remained distinct, and perfectly distinguishable from all the people that have surrounded them. It was prophesied that the "sceptre should not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Accordingly Judah ruled over Benjamin, until the destruction of their polity, by Titus Vespasian, more than seven hundred and ninety years after the ten tribes had been

lost among the heathen.

Another prophecy was, "The Lord God shall scatter thee among all people, from one end of the earth to the other; and the people shall dwell alone, and shall not be reckoned among the nations." Accordingly, this prediction was accomplished, after one million one hundred thousand had perished in the siege of Jerusalem, and ninety-seven thousand carried captive by the Romans, in the year of our Lord 70; when "Jerusalem was ploughed as a man plougheth his field." From that day to this, the Jews have been "scattered from one end of the earth to the other," and they are found in all the large towns in the four quarters of the world. In 1753, a bill passed in the British parliament to naturalize the Jews; but the popular clamour was, "The devoted nation shall not be reckoned with us," and the law was repealed immediately.

It was also predicted; "Thou shalt become a bye-word, a proverb, and an astonishment, among all the nations whither the Lord God shall lead thee. Among all these nations thou shalt find no ease, neither shall the sole of thy foot have rest."

According to Dr. Buchanan, the Asiaticks use the same proverbs and bye-words, with respect to the Jews, as do those who remember their crime at Calvary. Their obstinacy, their avarice, and their property are an astonishment to all nations.

And that they have found no rest, will be evident if we observe, that until the latter part of the eighteenth century, the Jews were every where destitute of the common privileges of citizens, and that this is still their situation, excepting in two christian na-They have been slaughtered, scattered, hated, cheated of their property, and driven to exile. In the reign of Adrian, five hundred and eighty thousand perished in a single conflict, while many were sold at the price of horses, and whipped into obedience by the lash of domineering masters. In the eleventh century the Turkish Emperor murdered them in vast multitudes, and by a decree banished the whole nation from his king-In the thirteenth century, in France, many thousands were murdered by the fury of the enraged populace. In the same century the Council of Lyons, passed a decree, that all christian princes upon pain of excommunication, should compel the Jews to deliver up every farthing of their property, for the benefit of the Crusaders. About the same period, the Catholicks, slaughtered twelve thousand Jews, setting fire to their merchandize, and demolishing their city. In the fifteenth century, in Spain, the Inquisition destroyed many thousands, and banished one million and eight hundred thousand, from the kingdom. Just before this period, while an epidemic was raging in England, the Jews were accused of poisoning the wells and fountains, in consequence of which one million five

At other times, almost too numerous to be mentioned, they have been tortured, persecuted, and cheated, and once a decree was given, that every Jew should be murdered who could be found in Great Britain.

These are only specimens of cruelty which might be multiplied to a great extent, were it necessary .-They have generally been taxed more for the support of Government, than other subjects; while they have not been allowed a single privilege of citizens. Millions have been murdered by enthusiasm, cheated by avarice, or banished without being convicted Their blood has crimof a crime. soned the fields of Europe, and their "bones have whitened amidst the winds of winter," unheeded by a christian's eye.

Another remarkable prediction was, "The children of Israel shall abide many days, without a king, and without a prince, and without an image, and without a sacrifice, and without an ephod, and without teraphim." They have been without a king or a prince for seventeen centuries. They have had no sacrifices nor chief priest since A. D. 70. And they have not been addicted to image-worship for two thousand years.

We cannot fail of seeing the divine authority of these predictions, and of that book which contains them; for not "one word hath failed of all that the Lord God hath spoken," concerning his chosen people. And we rest assured that "hereafter the children of Israel shall return and seek Jehovah their God, and Messiah their King; and shall fear Jehovah and his goodness in the latter days.

And do any ask when the many days end, and the latter days commence? Said Dr. Buchanan, "We have only to refer to the prophecies of Daniel and St. John, and the question is determined." "When shall the indignation against the holy people be accomplished?" The period of its continuance is to be "a time, times, and the dividing of time."—

John points out the same period, or "forty two months," or "three years and an half," for the triumph of the beast, and the false prophet. Byexamination it will be found that these periods end at the same time. Nor can any one doubt that the indignation against Israel, the power of the people, and the Mohammedan delusion, are to end at the same time. I do not pretend that we can decide exactly when the one thousand two hundred and sixty years end, for most that has been written concerning them is "Theological Romance;" but the existing state of things shows that the day of triumph to the church has already dawned and the beams of the Sun of righteousness skirt the horizon.

And do not christians perceive, that, if these events are to be accomplished at the same period, they labor in vain, while they neglect one of them? The Jews must be converted, before the fulness of the Gentiles be come in. Their conversion is to be the great means of converting the Gentiles, as is evident from these words of Paul. For if the casting away of them (Jews) be the reconciling of the world, (Gentiles); what shall the receiving of them be but life from the dead," to the millions of the Gentiles? "Dispersed as they are in all countries, and understanding the language of all nations, when converted, they will form a body of preachers ready prepared, and they will need only say to the nations, ' read our history, see the faithfulness and justice of Jehovah, and fear him all ye Gentiles."

If then, christians, you desire that the "kingdom, and the greatness of the kingdom under the whole heaven, should be given to the people of the saints of the Most High God," you must recollect, that it is "through your mercy, that the Jews are to receive mercy, and that their conversion is to be the means of converting the heathen. "Israel must be gathered with weeping and with mourning, before the fulness of the Gentiles

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Say not, "There are difficulties, insurmountable difficulties, in the way of their conversion." Grant that they teach their children every thing that can inspire them with hatred toward christianity: grant that they are destitute of common morality, and as void of religious feeling as the most hardened sinner: shame on the christian who has read the history of the fishermen of Galilee, and yet is disheartened! That same standard which passed through fire and sword, until it waved on the throne of the Casars, shall yet wave in triumph over that people, who would not have him to reign over them, who was to be their king Messiah.

We grant that the moral degradation of Israel is great; yet there are pleasing intimations in providence, that that which was determined against Israel is nearly accomplished. The persecution against the Jews is relaxing in all parts of the world. They are receiving with avidity the Hebrew New-Testament in India, Malta, Sweden, Ireland, Prussia, Russia, Holland, Germany and Great Britain. Many who have received, are saying of Jesus, in the words of Thomas, "My Lord! and my God!" Some are preaching that faith which once they destroyed: others are giving up their children to christians to receive baptism, and the knowledge of christianity: many are joining the Bible Societies in all parts of Europe: and many, while reading the prophecy of Daniel concerning the seventy weeks, exclaim: "Messiah has come," "Jesus is the Shiloh."

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A FRIEND OF THE JEWS.

For the Christian Spectator.

[The following is published not from any confidence we have in dreams as an evidence of truth; but as a fact illustrating the operations of the mind, and as containing some original thoughts.]

Mr. Heman Harris, lived and died in Wrentham, (Mass.) He was a respectable and intelligent person, and without doubt actually had the following dream; as he often spake of it, used to say that it was as fresh in his mind for years afterwards as it was at first, and even mentioned it in his last sickness. He intended to have written it more at large, but it is not known that he ever did.

The following was written by himself, and transcribed by

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THE disproportion there is between the visible and invisible, the material and immaterial part of creation, is so great, that it is, I have reason to think, impossible for us, in our present state of clouded perception, to form an adequate idea of the surprising circumstances, and modes of existence peculiar to the latter; much less can we find words, in a language suited only to sensible images, that will convey those ideas to beings whose capacities are circumscribed by the laws of compounded nature. that there have been discoveries of this kind communicated to particular perAt other times, almost too numerous to be mentioned, they have been tortured, persecuted, and cheated, and once a decree was given, that every Jew should be murdered who could be found in Great Britain.

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I had been, in a great measure, confined to my chamber, for some time, by a weak habit of body, when, one day, having spent more time and zeal in conversing with one of my friends, on the different modes of existence, in the two invisible worlds, than was consistent with my strength; I found myself under a necessity of breaking off in the most interesting part of our conversation, to seek composure and refreshment by sleep. which then became needful both for body and mind. I had no sooner extended my limbs on the bed, than I fell into a deep sleep, which, though it locked up all my external senses, had a very different effect upon my imagination. I thought myself reduced by my indisposition to the last hour of my life, and expected that a few moments more would land me on those regions where hours and minutes have no farther use. Yet I was remarkably stupid in this important period, which made the few words that dropped from my lips only serve as so many proofs that I had very imperfect conceptions of the great, the amazing experiment I was about to make. In this situation 1 continued a considerable time, till my increasing weakness by degrees shut up all my senses, and seemed to extinguish every faculty of my soul.— How long 1 continued in this state of insensibility, I am unable to determine, but the first thing I knew on my leaving the body was to find myself, emerging from the breast of my now useless corpse. But oh the change, the unlooked for, the inconceivable change that my new state of existence produced. Before I was all dull and senseless, dependant upon the organs of my body for every act of my mind, but now independent of matter, I could range through the whole system without obstruction. Before 1 received almost every conception through the medium of my eyes, my ears, and my other external senses, which were always languid and imperfect, but now my sight, my hearing, and all the perceptive faculties both of body and mind were reduced to this one idea, that of thought. It is impossible to give an adequate description of the manner of my perception. It was only to conceive of a thing, of what nature soever, and I found myself by an inconceivable sympathy instantaneously present with it. In a word I now found that length of time and distance of place are things equally peculiar to the material world. In this form of existence, I found myself the moment I became independent of flesh and blood, and I am utterly unable to describe my astonishment at finding myself every where surrounded by an innumerable concourse of thinking faculties all like myself immaterial and immortal, independent of space and locality. I found heaven and

hell as it were universally blended, or in other words, I found good and evil spirits promiscuously inhabiting every part of the universe, who all discovered their opposite characters by the tincture of their thoughts. Those that were happy were all love and benevolence, but the sons of despair were perfect hatred and malice, with which unhappy number to my inexpressible amazement I found myself justly condemned to be for ever ranked. I was detested and shunned, though with a heavenly detestation, by all the heirs of bliss, while I was treated by those of my own order with the utmost malice and insult.-But this malevolent treatment had but little effect upon my gloomy soul, except that it gave an additional emphasis to my own malice which was now become the sole ingredient of my misery, and which was stretched to the utmost extent of my capacity against the author of my existence his blessed favorites—the human race -my companions in condemnation and guilt-myself, and every other being in the universe. I now found, by shocking experience, that sorrow, envy, grief, and the desire of annihilation were no ingredients in the composition of my inexpressible misery; for I hated the Deity with too much inveteracy to be sorry I had counteracted his laws, and I was too stubborn and inflexible to envy others the enjoyment of that happiness which I was strenuously endeavouring to expel from the universe; and I could never mourn the loss of it myself, for the same reason; and I was too incorrigible, and too much transported with the desire of revenge to wish myself out of that existence which alone gave me the horrid hope of retaliation. In short, my hell consisted altogether in malice and revenge, aggravated to so high a degree that I should have spurned the offers of mercy, even on terms of my own choosing.-On the contrary, I had an unbounded, uninterrupted, increasing desire to torment every being in the universe, myself not excepted. I found that

our manner of conversing was as peculiar as any thing relating to my immaterial state; for instead of those external signs, which we find necessary in our present mode of existence, we discovered a mutual knowledge of each others thoughts, and a continual interchange of ideas, whose quickness, emphasis and perspicuity still fill me with amazement at the recollection. But I had no manner of intercourse with the Deity, nor any other apprehension of the holy Trinity, than what I found, as it were, innate in my own mind, or discovered in the thoughts of others. But I shall never forget with what rage and malice my whole soul was transported, at every idea of the Saviour of mankind. This filled up the measure of my torment. It was then that with an infernal anxiety I wished myself possessed of omnipotence.

These were my horrid circumstances, and this was my hell. In this situation I remained overwhelmed with misery that human language is too faint to describe, till to my inexpressible extacy, on opening my eyes, I found myself still in a state of probation, and this side the gloomy regions

of despair.

Thus I have enumerated some of my sleeping thoughts, which took a far wider range, and transported me much farther into those unexplored regions, than my imagination ever ventured before in its most presumptuous intervals. But I am so far from thinking it any thing more than a dream, that I have committed it to paper rather as a curiosity than as evidence of Yet if on a critical and impartial examination, we should discover, one single ray of light, to guide us a step or two farther into the dark; let us not quench it merely because it seems to be the offspring of darkness and sleep. HEMAN HARRIS.

Providence College.

To the Editor of the Christian Spectator.
Sir,
Sometime since were published,

'Travels in England, France, Spain, and the Barbary States, by Mordecai M. Noah.' From these, extracts appeared in many of our newspapers, accompanied with commendations. Probably the gentlemen who made these extracts, and wrote these commendations, did it upon a cursory reading of the volume, and did not notice an offensive passage which should not escape censure.

While at Xerez in Spain, Mr. Noah visited the wine vaults of a Mr. Gordon, and while speaking of them he observes: "I could not fail observing a species of superstition, which carries religion a little too far. vaults were arranged like the aisles of a church, and each was named after a favourite Saint, and contained a different quantity of wine, thus, those of St. Peter and St. Paul, being very distinguished in the clerical calendar, contained the old Sherry, Xerez Seco, and the wine decreased in quantity, as the Saints were in consequence. This is giving a fine convivial character to the Saints, which probably they deserved. St. Paul, after his shipwreck at Melita, (Malta,) was refreshed by a goblet of wine, probably of Cyprus, or of Scios."p. 140.

This passage does Mr. Noah no honour. A reader may indeed learn from it, that he is not a believer in the New Testament, but no one will consider him as a man of liberal principles.

It is certainly unnecessary to say any thing in favour of the temperance of the Apostles. They used this world as not abusing it. We are commanded to do the same. The excesses of the sensualist, and the austerities of the bigot, are alike forbidden by the precepts of the New Testament.

The government of this country recalled Mr. Noah, because they supposed the religion he professed 'would produce a very unfavorable effect.'—In reply, among many very forcible and even eloquent remarks, he observes, 'I did not forget that I was

representing a Christian nation.' He should have remembered also, that he was writing for a Christian nation.— I will only add that Mr. Noah is not entirely insensible of the benefits of christianity. He says, after landing in France from the Barbary States, "I could breathe freely, speak freely, I no longer viewed my fellow men with distrust, and I thanked God that I was in a Christian land." E.

#### For the Christian Spectator.

The following article has appeared both in foreign and domestic Journals, but we believe its republication will gratify many of our readers. It was written in the churchyard of Richmond, Yorkshire, in England, by HENRY KNOWLES. Of this interesting youth it is stated that "his life had been eventful and unfortunate, till his extraordinary merits were discovered by persons capable of appreciating, and willing and able to assist him. He was then placed under a kind and able instructor, and arrangements had been made for supporting him at the University; but he had not enjoyed that prospect many weeks before it pleased God to remove him to a better world. The reader will remember that they are the verses of a school boy, who had not long been taken from one of the lowest stations in life, and he will then judge what might have been expected from one who was capable of writing with such strength and originality upon the tritest of all subjects."

"It is good for us to be here; if thou wilt, let us make three Tabernacles, one for thee, and one for Moses, and one for Elias."

— MATT. XVI. 14.

Methinks, it is good to be here:
If thou wilt, let us build—but for whom?
Nor Elias nor Moses appear;
But the shadows of eve that encompass
the gloom;
The abode of the dead and the place of

Shall we build to ambition? ah no!
Affrighted he shrinketh away;
For see, they would pin him below
In a small narrow cave, and begirt with
cold clay,

the tomb.

To the meanest of reptiles, a peer and a prey.

To beauty? ah no! she forgets
The charms which she wielded before;
Nor knows the foul worm, that he frets
The skin which but yesterday fools could
adore,

For the smoothness it held, or the tint which it wore.

Shall we build to the purple of pride; The trappings which dizen the proud? Alas! they are all laid aside;

And here's neither dress nor adornment allow'd,

But the long winding sheet, and the fringe of the shroud!

To riches? alas! 'tis in vain,
Who hid in their turns have been hid;
The treasures are squandered again;
But here in the grave are all metals forbid,
But the tinsel that shone on the dark coffin lid.

To the pleasures which mirth can afford,
To the revel, the laugh, and the jeer?
Ah! here is a plentiful board!
But the guests are all mute at the pitiful

But the guests are all mute at the pitiful cheer,

And none but the worm is a reveller here.

Shall we build to affection and love?

Ah no! they have wither'd and died,

Or fled with the spirit above:

Friends, brothers and sisters are laid side by side,

Yet none have saluted, and none have replied. Unto sorrow? the dead cannot grieve,
Not a sob, not a sigh meets mine ear,
Which compassion itself could relieve!
Ah! sweetly they slumber, nor hope, love
nor fear,

Peace, peace, is the watch word, the only one here.

Unto death, to whom monarchs must bow?
Ah no! for his empire is known,
And here there are trophies enow,
Beneath the cold dead! and around the
dark stone;

Are the signs of a sceptre that none may disown.

Then the first unto hope we will build;
And look for the sleepers around us to rise!

The second to Faith, which ensures it fulfilled;

And the third to the Lamb of the great sacrifice,

Who bequeath'd us them both when he rose to the skies.

## Review of Pew Publications.

An humble attempt to reconcile the differences of christians respecting the extent of the atonement, by showing that the controversy which exists on the subject is chiefly verbal. To which is added an appendix exhibiting the influence of Christ's obedience. By Edward D. Griffin, D. D. Pastor of the Second Presbyterian Church in Newark, New-Jersey.—12mo. New-York.

Since our acquaintance with the controversy on the extent of the atonement, we have ever thought that much might be done toward effecting an amicable adjustment, by kind and candid explanation. That a large part of the church of God in our country should be agitated by this question, especially when in general and prominent statements of religious doctrine, the parties are well agreed, and when a common enemy is aiming his attacks with virulence and

skill against their common faith, must excite the regret of every dispassionate friend of truth and righteousness. And whatever suspicions may arise from the locality of our work, that we are already enlisted in the ranks of decided opposition to one of the parties, or whatever reproaches we may incur for our supposed defection from the other, we shall not withhold the avowal of our full conviction, that the points at issue have assumed an undue importance, and been contested in many instances with unchristian warmth and violence.

No one acquainted with religious controversy can have failed to remark, how the subject of discussion becomes magnified in the eye of the heated disputant, how eagerly he traces the portentous tendencies of the error which he attempts to expose, and how easily an error which to cool reflection would appear scarcely worthy of debate with a fellow disciple, is deemed subversive of the whole

christian faith. We do not intend to question the lawfulness of that mode of controversial warfare, which by fair and logical deductions, exhibits the true tendency of error. It may serve however a useful purpose to reflect that the practical bearing of any system of opinions is to be determined rather by actual results, than by plausible speculation. Errors which in their true nature and tendency are seriously dangerous to the souls of men, may be embraced and taught, and their fearful results never be re-They may be so neutralized by the power of attendant truths in the mind, so concealed, hemmed in and guarded, in their actual operation, by prominent, full and convincing exhibitions of counteracting orthodoxy, that their deadly influence

shall be almost wholly unfelt. To give these remarks a particular application, we beg leave to enquire in which division of the church on the present question, has appeared the full and decided influence of heresy? Which has denied or failed to inculcate the doctrines of the total depravity of man, the necessity of regeneration by the Holy Spirit, the necessity of an atonement for sin, the acceptance of the sinner solely through the righteousness of Christ? which has neglected to offer salvation to every hearer of the Gospel on the conditions of faith and repentance, to declare the guilt, or to denounce the fearful condemnation of rejecting the offer.— The question is not, how consistently with other parts of the creed, these truths have been taught, nor whether they might not have been exhibited in a clearer and more powerful manner by other combinations which have been omitted, or by the omission of some which have been insisted on; but have not these great and weighty truths been the constant theme of both parties? The question is not how well, how perfectly and completely the Gospel has been preached, but has it not been really preached? Has not God followed

the labours of his servants with results, which shew that he approved, not of error or imperfection, but of his own truth, by crowning it with his blessing?—If we are not ignorant beyond our suspicions, these enquiries are to be answered as it respects the general fact, in the affirmative; and with these views we were prepared to welcome, with a high degree of cordialty "The Humble Attempt to reconcile the differences of Christians" on this subject.

So plain is the revelation of God, that common minds without intense application may understand it sufficiently for the purposes of salvation; and yet so profound, that the most powerful intellect may find itself rewarded for the severest and most prolonged labour in investigating the mysteries which it discloses. This remark applies with peculiar force to the doctrine of the atonement, the central doctrine in the evangelical system. The general notion of atonement by the death of Christ, the feeblest christian finds no difficulty in apprehending: yet to ascertain its precise nature and influence, to distinguish it from the other parts of redemption, and to point out the connexion, the harmony and the design of the various provisions of this wonderful economy, is a work which is sufficient to employ the powers of angels, and doubtless will employ them with increasing admiration, joy and

praise, forever. To reconcile the differences of christians on this subject, to render their views of it precise and scriptural, and to lead them to contemplate it, with a scrutinizing and discriminating eye is an object which justly claimed the severe and patient labour of the highly respectable author of the present work. His work from the nature of the subject is profound, and we think in some parts of its execution too obscure to interest and instruct a majority of readers. Of this he seems to have been aware and accordingly in the conclusion of his preface drops the following very seasonable, though as some may think, not very "humble" admonition.

" And now if any are unwilling to harness themselves for a conflict with indolence, and to bring their minds up to patient and elevated thought, let them close the book here. But if they have entered into the feelings of heaven, and caught a desire to search into a subject which a thousand ages of study will not exhaust, let them offer an humble prayer and then begin."-p. 8.

The controversy which the author aims to settle, respects chiefly the nature and extent of the atonement.-The origin of the question, in his view and the general points of discussion, are presented in the introduction.

"A considerable part of the dispute has arisen from a failure thus to distinguish between the figurative and literal meaning of texts. But there are two other points of difference of still greater influence, one respecting the nature, the other the objects

of the atonement.

"One respects the nature. We mean by atonement nothing more than that which is the ground of release from the curse, and we separate it entirely from the merits of Christ, or his claim to a reward. Our brethren comprehend under the name not only what we understand by expiation, but merit also with all its claim. and if they could see the propriety of limiting the term as we do, few of them would deny our conclusions. In their mouth the word is always co-extensive with ransom, (λυτρον,) the price of redemption, (λυτρωous;) and the question which they raise is about particular redemption, on which there really is no dispute; we believing as fully as they do that redemption, in the higher and more perfect sense, was accomplished only for the elect. It is to be noticed that ransom and words of that nature, are used in two senses in the New-Testament: first, for the blood of Christ laid down for a moral agent, to deliver him from death if he on his part will accept the offer. This I call the lower ransom, and it is exactly what we mean by the atonement. Secondly, for expiation and merit united. A ransom has two influences; it supports the claim of the redeemer, and it is that out of respect to which the holder of the captives lets them go .-According to this, the ransom of Christ includes his merit, which claimed the release of the captives as his reward, and his atonement, out of respect to which, as the honour of the law was concerned, the Father consented to their discharge. This I call the higher ransom, and its absolute and unfailing influence depends on the claim of merit to its stipulated recompense. This was not offered for all; for none of us will say that Christ so purchased the whole race by the merit of his obedience, that he could claim them all as his

promised reward.

"The second point respects the objects of the atonement. We consider the satisfaction as made exclusively for moral agents; our brethren speak of it as if it was made for mere passive subjects of regenerating influence, and in their reasonings they overlook moral agents. In which character men were really contemplated in the provision, is indeed the question on which the controversy chiefly hinges. If it was made for moral agents, it might be made for those who were never to be regenerated; if made for passive receivers of sanctifying impressions, it was made only for those who are ultimately new-born. If made for the passive, it must be absolute; and if absolute, the event shows that it was not made for all: if made for moral agents, it must be conditional; and if conditional, it could not be limited to a part."—pp. 10—12.

It must be obvious to those who are at all familiar with the sacred volume, that the mediation of Christ was a measure, resulting from the character and condition of man as a transgressor of the law of God. Accordingly, if we do not mistake, the different opinions concerning the nature, design, and influence of the atonement, have derived their general form and minuter modifications, almost wholly from the different views which are entertained of the divine law, and of the relation which man sustains to it as a sinner. To us it also appears, that some of these views are little more than theoretical speculations, resting on principles whose soundness has been unquestioned and unexamined, and involving questions which cannot be settled on the authority of the divine word. These opinions, however, have been held with a high degree of confidence in their correctness, and been made the ground of the most satisfying conclusions concerning the nature of the atonement. Into this error, we think, most writers on the subject, not wholly excepting the author of the present

work, have fallen; and were we competent to the task, there is no way in which we should judge ourselves so likely to promote our present design, as to separate opinions founded on the authority of man, from those which have the clear decisions of God for their basis. Here, as in most other departments of polemic theology, he would render an essential service to the cause of truth, who should trace with accuracy the boundaries between those regions on which the light of heaven clearly shines, and those which are covered with utter darkness, save the scattered rays, which human reason may have diffused over them .-Even an imperfect attempt to accomplish this object, may not prove wholly useless. We therefore may be justified in examining some of the opinions to which we have alluded, with their bearing on the doctrine of the atonement.

1. Some have maintained, that reward is essential to law, that obedience gives a claim to reward on the principle of merit, and hence have inferred, that an atonement gives to those for whom it is made, the same claim to reward, which their own obedience would have done. Others deny that a promise of reward pertains to the law, either as an essential part of law, or by public enactment; and hence infer that forgiveness is the only blessing conferred on sinful men for Christ's sake.

If by a reward, we understand that measure of happiness which constitutes a proper and necessary motive to produce obedience in moral beings, then reward seems to be essential to the obligation of the law, and of course to the law itself. As it is impossible that a benevolent ruler should give a law which should disregard the good of the subject, so it is equally impossible that voluntary subjects, placed under such a law, should find motives to obedience. The equity of, a law for moral beings, therefore, requires that the good of the subject be so far consulted, as to make it reasonable that he should obey the law,

whether that reason consist in the inherent happiness of obedience, in other positive good, in exemption from positive evil, or in all these things united. But if by a reward, be intended any degree of good beyond that which is necessary to create an adequate motive to obedience, then a reward seems not to be essential to the rectitude of the law. Obligation would exist without such a reward. The fulfilment of obligation would merely satisfy a reasonable demand on the subject. It could impose no obligation on the Lawgiver to impart, and furnish no ground to the subject to claim any reward beyond the sufficient reason already existing for rendering obedience. sense of extra reward, none could be claimed on the principle of right or merit, by sinless men or sinless angels.

At the same time we see no decisive evidence, that such a reward is not annexed to the law in the public enactment. Though it be not essential to the obligation of the law, yet it might be dictated by the wise and benevolent regard of the Lawgiver to the general good of his kingdom, and as an expression of his complacency in moral excellence. The law would be righteous without, but it would also be righteous with such an enforcement. It can violate no principle of distributive justice, to present motives to obedience, beyond what are necessary to create obligation. This addition would be an act dictated by the wisdom and benevolence of the Lawgiver, intent on promoting the public good.

It would afford little satisfaction to ourselves, and probably less to our readers, were we to attempt to penetrate farther into the field of speculation on these points. It will better accord with our design to appeal to the law and the testimony, and thus aim to discover, how far any decision of these questions does, or does not rest on solid ground. In the law of God, as revealed to Adam, notwithstanding the concisenesss of the

record, was clearly implied the promise of reward to continued obedience. The counter part of the prohibition was, if thou eatest not thou shall live, a promise at least of that happy state of existence in which he was created. Otherwise the penalty itself would be little more than a mere nullity; the law leaving it a matter of entire uncertainty, whether he should not die, though he should be obedient. It will not be doubted that a high degree of happiness was enjoyed by our first parents, in their state of innocence. The whole visible creation was an act of kindness to them, and pronounced by its Maker to be "very good." And it may be difficult to prove, had a far inferior measure of good been assigned to them in the divine promise, that any injustice would have been done them by their Creator.

From the more explicit promulgation of the divine law, we learn that the man "that doeth these things shall live by them." "To him that worketh is the reward not reckoned of grace, but of debt." The divine law then promised a reward to perfect obedience. Our Lord, however, in Luke xvii. 9, 10, has been supposed to deny this conclusion. "Doth he thank that servant because he did that which was commanded him? I trow not. So likewise ye, when ye shall have done all that was commanded you, say, we are unprofitable servants, we have done that which was our duty to do." The question is, whether our Lord simply denied a claim to reward to future perfect obedience, on the ground of past transgression, or whether he laid down the general principle that the performance of duty is only the payment of a just debt, for which no reward can be claimed on principle of right or merit. The latter interpretation of the passage seems to us, to possess at least such a degree of evidence in support of its correctness, that we cannot affirm it to be false. Should it therefore be admitted that the atonement places the believing sinner pre-Vol. 2-No. 1.

cisely in the same relation to law, which perfect obedience would have done, we cannot allow the inference that he has a claim to a reward on the principle of merit.

On the supposition that our Lord denied a claim to a reward on the condition of perfect obedience, still his language necessarily implies only a denial of the claim on the principle of merit; and therefore a claim by promise might exist. A promise creates a debt; nor can we conceive how "the reward is reckoned of debt," except on the ground either of merit or of promise. They therefore who deny that a claim to reward is created by perfect obedience on the principle of merit, it would seem, must admit a claim by promise.—We should therefore refuse our assent to the opinion, that forgiveness is the only blessing granted to sinners for Christ's sake. It appears to be undeniable that a promise of reward was annexed to the law. But if the law promised a reward to obedience, and threatened punishment to disobedience, then reward cannot be given consistently with the honour of the law, without obedience, or without something that shall honour the law as truly as the obedience of the subject would have done. As the reward according to law, is confined to obedience, there is an insurmountable obstacle to bestowing the reward on the subject of law, until obedience, or an equivalent, so far as the honour of the law is concerned, is found as the ground of such reward. Otherwise the reward would be given, and the principle of law, to reward nothing but obedience, would be wholly disregarded. Whatever be the reason for annexing the promise of reward to the law, whether it be the merit of obedience that deserves it, or the fitness of obedience to receive it, the fact that the law refuses a reward to any thing but obedience, renders it indispensable to the honour of the law, that no subject of law be rewarded without obedience, or without an equivalent, so far as the honour of the law is concerned. At least, this appears so far probable, that we cannot yield our assent to any argument derived from the principles of law, to prove that forgiveness is the only blessing bestowed on men for Christ's sake.

Dr. G. has largely discussed this subject, in an appendix to his work. Though we dissent from him entirely respecting some of the principles of his argument, we fully concur with him in the following general conclusion.

"And now is it too much to say of the scheme against which these arguments are arrayed, that it takes away one half of a Saviour and one half of his praise? Nor is it the least important part that it filches from us, so far as our comfort and gratitude to Christ are concerned. To fill the eye with him as the 'Heir of all things,' 'the First-born among many brethren," who has taken possession of the inheritance in our name, to manage it as our Guardian, and to reserve it for us against our arrival; to view every comfort, every morsel of daily food, as purchased by him, and as belonging to the mediatorial estate; is one of the sweetest and sublimest contemplations that ever occupied the Christian mind. To know that we are indebted to him for all things, is the richest ingredient in prosperity, and the brightest gem in the immortal crown. Do you tell me that it is no matter whether blessings come through Christ or directly from the Father, as upon either plan they are equally secure? This is precisely the Socinian plea. The worst evil in the Unitarian heresy is its tendency to lower down the influence of Christ in the business of man's salvation, and to send a fallen race immediately to God. Exactly in proportion as Christ is excluded, our faith, dependance, gratitude, and all our religion is changed. If Socinianism changes it entirely, this errour changes it in part. Give me a religion which yields to Christ all his influence and all his honours,-which in every part of salvation makes him our ALL IN ALL."-pp. 442, 443.

2. Dr. G. maintains an important distinction between the influence of the atonement and that of the obedience of Christ. He supposes that the influence of his atonement was simply to procure pardon, and that the influence of his obedience was to procure reward. This distinction he rests on two principles, which as he supposes appertain to the divine law. The

one is, that the promises of the law respect a temporary probation; the other, that there is a distinction between the absence of sin, and a positive righteousness.

"It was the principle of Eden, as will appear in another place, not to grant the Spirit, after man had had an opportunity to act, but in approbation of a righteousness perfect for the time the subject had been in existence, and not to grant it as a covenanted reward but out of respect to a finished righteousness."—p. 19.

"It was as much a principle of the first covenant not to bestow a cup of cold water out of respect to any other than a right-eousness perfect for the time the subject had been in existence, as it was that Adam should not be confirmed in happiness without an obedience entire through the period of his probation."—p. 410.

"In the two great instances of a government by law which have come to our knowledge, it was a principle to require creatures to obey before they were confirmed in holiness and happiness, and not to confer a covenant claim to immortality but as the reward of a finished righteous-The inhabitants of heaven were not confirmed at first, for some of them fell; and it was long before we heard of "elect angels." Man was not confirmed at first, and the issue is known to us all. This requisition of obedience as an antecedent to the gift of eternal life, was not indeed so absolutely necessary as the punishment of sin without an atonement; but it answered the important purpose of honouring the law. It held this language in the ears of the universe: no creature shall receive eternal life till he has first done homage to my law. There was indeed no other way of conferring immortality in a governmental form. In any other way it must have been a sovereign gift."-p. 410.

Though we shall not deny the position that man is placed by the divine law on a limited probation, we shall venture to question the soundness of the argument by which it is here supported. And first, Dr. G. has not satisfied us that the holy angels are confirmed in holiness and happiness as a reward for "a finished righteousness." Their character as "elect angels," seems rather to designate their perseverance in holiness, as "a sovereign gift," and to prove no more than that their perseverance was according to the eternal

purpose of God, while others fell. It certainly marks no specific time when their confirmation in holiness and happiness took place. Nor do we see that their perseverance in holiness according to the sovereign purpose of God, and their consequent reward of eternal happiness, would be inconsistent with "conferring immortality in a governmental form."

Secondly, as it respects Adam, it need only be asked, why might not God in perfect consistency with the terms and import of the law, have confirmed Adam in holiness before his temptation and fall, as well as at any subsequent period? The fact that he "was not confirmed at first," is no proof that he would have been confirmed, had he not sinned within

any given period.

Here a difficulty may arise in some minds, from the supposed relation of Adam to his posterity, viz. how could the posterity of Adam be affected by his conduct, unless his probation was limited to a given period, and its results were actually known before the existence of his posterity? That Adam was the public head of his posterity, is indeed asserted by the apostle, but that this relation was recognized in the law, and was not a distinct and sovereign constitution of God, by which he established a connexion between Adam's sin and the subsequent character of his posterity, we frankly confess that we find no warrant to assert. We can by no means deem it proper to assume that Adam's posterity were recognized in the law of Eden, and to reason from the assumption as an established truth. We do not by these remarks intend to deny that a limited probation pertained to the law given to Adam. But we were a little surprised to find Dr. G. deriving conclusions so important from premises so doubtful.

That a limited probation pertains to the law as it respects Adam's posterity, the author has not undertaken to prove as a distinct proposition. The law being "added because of transgression," and not as the rule of

our justification, it would not be strange should much concerning it as a rule of justification be left in doubtful obscurity, and we be wholly unable to solve many questions which curiosity might suggest, on the supposition that some of our fallen race should perfectly obey the law. It would seem to answer every useful purpose for us to know merely some general principles without being able to unfold them in their particular application, to certain supposable but impossible cases. Whether we are authorised to assert any thing more than that perfect obedience to the law would justify so long as it should be rendered, whether the apostle by constantly exhibiting the antithesis between justification by works and justification by faith, and by urging the necessity of justification by faith simply on the ground of past transgression of law, does not warrant the inference, that had men perfectly obeyed the law, they would have been, while obeying, in a state of justification by law, and not needed justification through Christ; whether obedience to the law through life, or for a shorter period, would be necessary to secure confirmation in holiness and happiness; whether the reward of perfect holiness and happiness would be an act of sovereignty on the part of God, or the fulfilment of a promise pertaining to law, are points which we deem necessary to settle before we may confidently affirm that man is placed by the law on the limited probation which Dr. G. describes. We shall not be understood to assert, that the subject of law, on condition of perfect obedience for a given period, would not according to law be confirmed in holiness and happiness forever. We only put in our harmless complaint, that Dr. G. should so far have founded conclusions concerning the nature of the atonement, on a principle of law, which apparently needs to be farther illustrated and confirmed.

Another opinion which the author has advanced, is that the promise of

the Spirit pertained to the law. Of any decisive proof of this fact, we are obliged to confess ourselves wholly ignorant. Our author has not even pretended to substantiate it by evidence. But however confidently this opinion may be embraced, or whatever conviction the analogical arguments which have been used to support it may carry to other minds, they bring none to our own. "The promise of the Spirit," seems to be exclusively a promise of the new covenant: Vid. Gal. iii. 14, and Heb. viii. 10. All speculations concerning the specific nature and degree of the happiness promised to Adam, whether it was a happy immortality on earth or in heaven, whether any of his posterity, should they be perfectly holy on earth, would be made completely happy here below, or be translated as was Enoch, to a higher state of being, we shall leave to those who can find in them more pleasure and profit than we can. All that we feel authorised to affirm is, that the law promised life, that perfect state of existence, which consists in unmixed happiness; that more was implied in the reward annexed to the law we do not deny, but find no warrant to assert.

Closely connected with this part of the subject is the import of the penalty of the law. This we suppose involved the loss of all good, with unmixed and endless suffering. We shall not examine the various interpretations which have been given of the penalty of the law. We would remark, however, that we agree with our author, that "to punish sin with sin, or judicially to doom agents to act, is a thing unknown." Nor can we readily encounter the apparent absurdity, in believing that one part of the punishment of sin is inflicted for that which is itself a punish-We are however far from denying that Adam's continuance in sin was the certain consequence of his first sin. We doubt not that he who once prefers the world to God as his portion, will certainly (not by physical necessity) continue that preference, unless grace prevent. But this grace could not be given to the sinner, provided the penalty implies the loss of all good from the hand of God. Indeed if the law contained no promise of the Spirit to "a finished righteousness," then not the want of such righteousness, but the penalty of the law, is the real and only obstacle to the gift of the Spirit. This the author denies. But we think that he must at least concede us the privilege of our scepticism, until he shall attempt to prove that the promise of the Spirit, as a part of the reward, pertained to the law.

Some divines of acknowledged eminence, have maintained that the penalty of the law was no obstacle to sanctifying influence, and that God might in perfect consistency with his law have sanctified Adam after his transgression, without an atonement, although they suppose that the penalty included absolute and unmingled suffering. But how the sanctification of a sinner, with its appropriate and inseparable fruits of delight and joy in God, can be conferred on one who, without an atonement, is doomed to unmingled suffering, we have not seen explained.

We have not however expressed all our doubts and difficulties respecting the point under examination. We have a strong suspicion that the conclusions of our author do not follow from his premises. Let it then be assumed that Adam by the original law, was placed on a limited probation, and that he was not justified, but merely innocent, until he had obeyed through the assigned period of trial. The question is, does it follow from this principle, that the sinner may be exempted from punishment, and still possess no title to a reward? The reason that Adam was not justified, i. e. entitled to the promised reward at any point of time during his obedience, was not that he was not righteous for the time being, but that he has not continued righteous through the assigned period. The influence, therefore, which is necessary to his

justification, is not that which shall supply a defect of righteousness for the time being, but simply a defect in duration. Adam it has been said was innocent so long as he obeyed, but not justified. But he could be innocent only by being righteous, according to the existing demands of the law. Of course, righteousness was as necessary to his innocence, as to his justification. But it is said, there was a defect of righteousness, and therefore the sentence of reward could not be pronounced. True; nor could the sentence of final acquittal be pronounced, and there is precisely the same defect in one case as in the other, viz. a defect in the duration of obedience. Hence, that the sentence of acquittal may be pronounced, a righteousness through his probation is as necessary, as that the sentence of reward may be pronounced. can this righteousness be supplied by any thing which shall not be the true ground of justification as well as of acquittal from punishment; for he would be justified by law were this defect supplied, and he cannot be acquitted unless it be supplied. Preeisely the same influence then, which is necessary to his justification, secures his acquittal, and the same that secures his acquittal, secures his justification.

These remarks, substituting pardon for final acquittal, apply to the case of the sinner. The sinner cannot be pardoned consistently with the honour of the law, unless he present a substitution for a finished righteousness, and this is necessary to his justification and reward. But if the same influence is necessary to his pardon which is necessary to his reward, then the distinction between Christ's atonement as the ground of pardon, and his obedience as the ground of reward, is not founded in the principle of law, now under examination.

We now proceed to examine another principle of the author, viz. that there is a distinction between the absence of sin, and a positive righteousness.

"Some have thought that the cover for sin must be extended so far as to include a foundation for our reward, by cancelling not only the debitum penæ, (debt of punishment,) but the debitum negligentia, (debt of negligence.) But negligence, after taking from it every thing which deserves punishment, is not sin, but a mere defect, and therefore is not to be remedied by the cover for sin. It is said that sin disabled us from gaining a legal title to a reward, and a cover for sin is not complete till it has provided for restoring the title by grace. But it was not sin that produced the disability which remains after the debt of punishment is cancelled. All sin is then covered, but even then we have not a perfect righteousness from the beginning to show, and it is too late to produce one. This is the only difficulty.— But that omission of obedience, you say, was sin, and defrauded God of his rights, and drew down a sentence of disfranchisement, cutting us off from ever gaining a neward. The omission was indeed sin, because it was disobedience. The whole sin lay in the disobedience, "for sin is the transgression of the law." But there was something more in the omission than sin, there was a defect; there was something more in it than disobedience, there was the want of obedience. As it stood related to the rights and demands of God, it was positive injury and disobedience; as it stood related to the promise, it was a mere failure to produce that positive good to which the promise was made. The reward was promised, not to the absence of sin, but to positive obedience; and the mere want of that positive thing, without the presence of sin, is enough to vitiate our title, and remains a defect after all sin, even the sin of "negligence," is covered. On the other hand, all that was threatened to sin was punishment, not the loss of reward; that followed the mere want of obedience, not viewed as disobedience, but as the bare absence of good. There was no need of a sentence of disfranchisement to cut us off from reward. The mere failure to render that to which the promise was made, without such a sentence, was enough to exclude us. If I promise a man a certain reward for a day's work, and he comes at noon, there is no need of a punitive sentence to vitiate his title to the stipulated recompense. His mere failure cuts him off without involving the idea of punishment. You say the cases are not parallel, because his failure violated no obligation. But so far as our omission violated obligation, it was sin, it was disobedience, and stands related, not to the loss of reward, but to positive punishment. In that omission there are two things, a sin and a defect, -the presence of that which entitles to punishmement, and the absence of that which entitles to reward; and when all the sin of the omission is cov-

ered, there still remains a defect which prevents our title to a recompense. When the debitum penæ is cancelled all the sin of the omission is covered, and the debitum negligentiæ which remains must be discharged by another influence. That other influence is the merit of Christ's obedience, and the way in which it procured our positive good, was by first obtaining it as a legal reward to himself. As certainly then as we spread the cover for sin over the debitum negligentiæ, and make it the foundation of our reward, we put merit, and not merely the testimony of obedience into the atonement."-pp. 17, 18.

In this statement, (and we do not remember to have seen the same point presented with equal ingenuity.) we strongly suspect, that there are distinctions without a difference, positions without proof, and conclusions without premises. On points like these few minds can successfully make those discriminations which the subject demands, and we are far from feeling entirely safe, lest in our remarks we should justly expose ourselves to a retort of the charges, which we suspect lie against the author. We have however so much confidence that our insinuations are just, that we shall venture on some remarks in their vindication.

" Negligence," says Dr. G. after taking from it every thing which deserves punishment is not sin, but a defect, &c."—" There was something more in the omission than sin, there was a defect; there was something more in it than disobedience, there

was the want of obedience."

The question we raise is not whether negligence, or the omission of obedience, after taking from it every thing which deserves punishment, is sin, but whether after such a subtraction of ill-desert, there still remains a defect? We might suppose a sinless want of obedience to remain, could we for a moment look at man as exempt from obligation to obey the law. But our difficulty is to see, how one who is bound to render constant obedience, can be viewed as exempt from sin, while such obedience is wanting. If obedience be wanting, it is wanting simply as the fulfilment of the demands of the law; if it be wanting as the ground of reward, still it is the ground of reward only as it is the fulfilling of the law. Obedience cannot be said to be wanting nor the want of it be said to be a defect, except in the subject of law, and if wanting in him, it is a defect only in reference to the obligation under which he is placed. What then is that defect in the subject of law to which no sin pertains? Either the demands of the law are satisfied or they are not; if they are satisfied there is no defect; if they are not satisfied, there is a defect; and either sin pertains to that defect, or the law is satisfied with the want of obedience in the subject.

Dr. G. supposes that the defect of obedience not as sin, but 'without the presence of sin, vitiates the title to reward.' Of course the sinner is excluded from reward precisely on the same principle, as he would be, were he not the subject of law. The exclusion has no reference to moral action, unless a moral nature can be predicated of that to which neither sin nor holiness pertains. The sinner then is excluded on the same account, that an animal is excluded from the reward of law, the sinless want of obedience. But if he is excluded for that to which no sin pertains, he is excluded for that which violates no obligation. The defect therefore which is the ground of exclusion, is no violation of obligation, and did it not exist, or should it be supplied, were this possible, there would be no fulfilment of obligation, and therefore no more reason why the reward should be given than already exists. If it be supposed that the obligation to obedience may remain when all sin is taken from the omission, this is to suppose that obligation may be violated without sin; for it supposes a defect, an obligation to supply the defect and yet no sin in the defect; i. e. no sin in violating the obligation. On the other

hand if no obligation to supply the defect exist, after the sin is taken away, then there is no defect, for the law has no demands on the sinner .-Accordingly, in the example to illustrate his meaning, the author takes a case in which no obligation exists to comply with the condition on which the reward is promised. He supposes that the sinner vitiates his title to a reward on the same principle that a man, to whom he should promise a reward for a day's work, and who was under no obligation to perform it, would forfeit the stipulated reward by the omission of the service. It is plain then that the supply of that in each case which would entitle to reward, would be the fulfilment of no obligation. But that the sinner is entitled to a reward for that which is the fulfilment of no obligation, and that he is excluded from reward for that which is the violation of no obligation, is a sentiment to which we cannot subscribe. It subverts, if we are not misguided by our own reasoning, that fundamental principle of moral government, of rendering to men according to their deeds. No other or better reason appears in the moral character of a subject of law, why he should be rewarded, or excluded from a reward, than exists in the case of beings who are not accountable. That reason is simply a sinless defect of obedience; and animals and trees, so far as the principles of moral legislation are concerned, may be summoned to account and admitted to the reward of law or excluded from it, with the same proprilety as men.

Again Dr. G. says, that "the reward was not promised to the absence of sin, but to a positive obedie-ce." Here is a distinction, but we ask for a difference between the absence of sin and positive obedience in the subject of law. We can see the difference in a stock or tree, but we can discover the absence of sin in a subject of law, only in his perfect obedience to law. We know not what acquisitions others may have made in

the science of positives and negatives, nor shall we stop to enquire with what reason philosophers have doubted, "whether rest be any more a privation than motion;" or to maintain as some have done, that even the term "nothing has both a positive and a negative import," nor how far the latter opinion is sanctioned by the authority of those wits who have amusingly quibbled on the term. We are well satisfied that the absence of rest in a body, is motion and that the absence of motion is rest; and nothing which Dr. G. has said in his work, has convinced us that positive and negative terms are not used as convertible, especially in their application to holiness and sin. Thus innocence, moral purity, and (as we think) the absence of sin, denote holiness; and impiety, irreligion, and the want of obedience, denote sin. The terms may be changed from negative to positive, and vice versa, but our ideas are still the same. The absence of sin, in the subject of law, is obedience, and obedience is the absence of sin. And after having plied to their utmost, our mental energies for the purpose of discrimination, we are almost sufficiently emboldened, to challenge any mind to trace the difference between the absence of sin and positive obedience, at the same time keeping in view the constant accountability of man.-While therefore we agree with Dr. G.: that the reward was promised to positive obedience, we cannot subscribe to the position that it was not promised to the absence of sin. In the nature of things we see no ground for the distinction which he maintains, and so far as the use of terms is concerned, we think the form in which the original law of Eden was promulgated, is decisively on our side of the question. The promise of that law was contained in the implication, if thou eatest not thou shall live, and thus reward was promised to the absence of sin.

The author proceeds: "All that was threatened to sin was punish-

ment, not the loss of reward." We might here ask him to explain his consistency with himself. He tells us, page 16, that the curse of the law consisted in the everlasting loss of the sanctifying agency of God. But this agency he also considers as a reward promised to obedience, pp. 18, 19. How then can the loss of the blessing be a part of the curse, the blessing itself be a reward, and yet the loss of reward not be threatened to sin?

We will not here revert to the case of Adam and of the fallen angels, and enquire whether they were ever in possession of the reward of law, and forfeited the blessing by sin. We will simply enquire why the sinner is not rewarded according to law. there no reason other than that which exists in the case of beings not under law? If there is another reason, what is it, except sin? God in awarding the retributions of law, certainly acts on the principles of moral govern-But if sinners are excluded ment. from reward merely for a sinless defect, the character of the moral Governor is as really concealed in their exclusion, as it would be without a And when we moral government. reflect on the character and destiny of man, as a moral agent, sustaining under law no other relation to God but that of an accountable being, we find it impossible to believe that the retributions of law will not be wholly decided, in reference to moral character. Indeed in every view of the subject, the conviction is forced upon us, that sin is the real and only ground of the sinner's exclusion from happiness, and that such exclusion, or the loss of reward, was as really a part of the penalty of the law, as positive suffering. The first denunciation against sin comprised the loss of that life, (for what is death but the loss of life,) which was to be perpetuated as the reward of continued obedience. The principles of retribution revealed in the bible, are undeniably the principles of moral government, and substantially the same as those which pertain to the law.

But in this book the distinctions of Dr. G. are certainly not recognized. The reward is promised interchangeably to the absence of sin, and to positive obedience. The loss of reward with scarcely less frequency than positive punishment, is denounced against sin.\* The punishment is everlasting destruction from the presence of the Lord and the glory of his power. And we would put the question to every attentive and candid reader of the scriptures, and let his unbiassed impressions decide it; when the sentence of the Judge, "DEPART FROM ME, all ye workers of iniquity," shall be pronounced, and when from the regions of darkness and woe, they shall look up to the bright hosts of heaven, and see the exaltation and bliss of which themselves were capable, will they ascribe their loss to a blameless defect, or with shame and self reproach, regard those glories as the forfeiture of sin?

Again, Dr. G. says, "when the debitum penæ is cancelled, all the sin of the omission is covered." If by the debitum penæ, (that which deserves punishment,) be meant all that which tends to prostrate the authority of law, and if all this be cancelled or taken away, we admit that the sin of the omission is covered. But if "the law as it stood related to transgressors had two parts, precept and penalty," i. e. if the violated precept still claims fulfilment, and nothing can fulfil it but obedience or "a perfect righteousness from the beginning," then how all sin can be covered without satisfying the claim to perfect obedience, we are at a loss to discov-How can a law which demands perfect obedience, or inflicts death, remit its penalty without a perfect obedience, or without that which is equally honourable to itself? How can the law of God be magnified in withholding its righteous penalty from a subject who has rendered it no obedience? Would no honour ac-

<sup>\* 1</sup> Cor. vi. 9, 10. Luke xvi. 23, 24. Matt. vii. 23. 2 Thess. i. 8, 9.

crue to the law from the perfect obedience of its subjects? Does not the law demand a perfect obedience, as the only condition of withholding its curse? To suppose, therefore, that the necessity of punishment is cancelled by that which furnishes neither obedience nor an equivalent for obedience, is to suppose that the law is shorn of half its honours, and that its high and holy demand for the perfect obedience of the subject is wholly abandoned.

From our preceding remarks it will be seen, that we consider the distinction which Dr. G. makes between the absence of sin and a positive righteousness, wholly groundless; and, of course, the distinct influences ascribed to the atonement and obedience of Christ, as not founded in the divine (To be continued.)

### Literary and Philosophical Antelligence.

The Synod of New-York and New-Jersey have resolved to endow a Professorship in the Theological Seminary at Princeton.

Nassau-Hall.—The following gentlemen compose the Faculty of this institution: ASHBEL GREEN, D. D. LL. D. President. 'The instruction of the College in the Holy Scriptures, the Evidences of Divine Revelation, Moral Philosophy, and Logick, is conducted by the President.' Rev. PHILIPLINDS-LY, A. M. Vice-President, and Professor of Languages and Belies Lettres. HENRY VETHAKE, A. M. Professor of Mathematics and Mechanical Philosophy. JACOB GREEN, A. M. Professor of Chemistry, Experimental Philosophy, and Natural History. David Magee, A. B.; Benjamin Ogden, A. B.; John Maclean, A. M. Tutors. number of students, actually pursuing their studies at the College, is 142.

The late Dr. Bentley, of Salem, Mass. made by his will the following bequests: 'To the American Antiquarian Society -of which he was one of the original founders, and counsellors, and one of its most ardent friends and patrons— 1. All his fine collection of German Literature, which the Doctor highly valued, and spoke of with delight. 2. All his New-England printed books, comprising a copy of all the works which issued from the American press from the first settlement of the country to the Revolution; and many later publications. The writings of the Fathers of New-England form an interesting part of this collection. 3. All his manuscripts, not of his own hand. Vol. 2-No. I.

5

comprise many rich Oriental MSS. sent him by wise men of the East, with whom he corresponded in their own languages. His Koran, and Persian, and Chinese MSS. are rich and splendid specimens of chirography. Many MSS. of the first Puritans of New-England are to be found in this collection. 4. His Cabinet, containing a rich and rare collection of curiosities, medals, These it is well known, the Doctor had been many years accumulating ; and the Register mentions, that the Doctor's parishioners—mostly commercial people—even to the sailors, seldom returned from a voyage without bringing him something rare and curious, as a token of their remembrance, and a contribution to his Muse-The following anecdote is given in illustration:—" When Bonaparte was robbing the Italian Churches, a sailor belonging to Salem was present in one of them while the French soldiers were stripping it, and supposing it no harm to take stolen goods from a robber, he seized an opportunity, brought off a most beautiful painting of St. John the Baptist, and presented it to his minister; no doubt concealing the manner in which it had been obtained." 5. His Paintings, Engravings, &c. a rich and choice collection—including Heads of all the great men of our country, particularly of the New-England Clergy, with which his study was surrounded :- "Where," he used to say, "he had collected around him the great and good men of every age and country, to prompt him by their presence to the constant discharge of his duties to his God, to his profession, to his country, and to his fellow men."

To the infant institution of the Alleghany College, at Meadville, in Penn. the Doctor has bequeathed a large Theological Library, containing numerous copies of the Bible, a Polyglot among them; with the Lexicons of Constantine and Scapula; also, a fine body of Classical Authors, some from the first presses in Europe.'

In a biographical memoir of the late Dr. Hugh Williamson, of New-York, written by Dr. Hosack, and delivered before the New-York Historical Society, it is stated that it was by the agency of Dr. Williamson, that Dr. Franklin obtained, in 1774, from the archives of the British ministry, the letters of Gov. Hutchinson of Massachusetts.

American Pharmacopæia.—The General Convention for the formation of a National Pharmacopæia, met during the present month in the north wing of the capitol. The members were, Dr. Eli Ives, of New-Haven; Drs. Samuel L. Mitchell, Lyman Spalding, Alexander H. Stevens, of New-York; Drs. Thomas T. Hewson, Thomas Parke, of Philadelphia; Dr. Samuel Baker, of Baltimore; Dr. Allen M'Lane, of Wilmington, Del.; Dr. Henry Hunt, of the District of Columbia; and Drs. Terrell, and Abbott, of Georgia.

After accomplishing their business, they presented the following Address to their constituents.

Capitol, City of Washigton, Jan. 8, 1820.

Gentlemen—The National Convention for forming a Pharmacopæia is on the eve of terminating its sittings, after bringing the important business, for which it assembled, to a happy and suc-

It is really a subject of gratulation, both to the profession and to the people, that this work, which has been for two years in a preparatory state, should at length have reached maturity.

The individuals who conceived the design, and the incorporated bodies who furthered it, have the satisfaction of beholding a novel and interesting spectacle—that of the faculty, itself, by a spontaneous effort, and without public summons, or compensation, compiling a Codex Medicamentarius, or book of rules and directions, for selecting and compounding the articles employed in practice. The whole civilized world may behold a great and growing nation, speaking a similar language, possessing the same general laws, using

an uniform denomination of value, and conforming to each other in the rules preserving health and of preparing remedies.

We have appointed a committee of five members to superintend the publication of the book we have compiled. It may be expected that they will execute their task with the smallest practicable delay. We recommend it to your perusal and patronage as a performance upon which we have bestowed great labor, and the best abilities that we possess.

Under conviction, however, that a revision, from time to time, will be necessary, we have provided for the reception, at seasonable periods, of such amendments as experience shall prove to be requisite. The propriety of this arrangement, we trust, will be evident to every considering mind.

In addition to its professional character, we indulge a patriotic hope, that our Pharmacopæia may act as a bond of union, by drawing the inhabitants and governments of our country to a nearer assimulation with each other. Done in, and by order of the convention. Same L. Mitchill, Pres't.

Thos. T. Hewson, Sec'y.

The committee of publication are

Dr. Bigelow of Boston,
Dr. Ives of New-Haven,
Dr. Spalding of New-York,
Dr. Hewson of Philadelphia and
Dr. DeButts of Baltimore.

The following statement of the mean temperature of the several months of the two last years, and of the quantity of rain which fell during the same period, was published in the Boston Daily Advertiser.

Degr's.	Rain. Inches.	1819. M. temp. Degr's. 1	
Degr's.	Inches.		
A		Degr's	r 1
25	4		inches
and the	2,64	30	1,05
18	3,49	31	2,27
34	3,05	29	6,51
41	6,15	41	3,74
57	5,96	52	3,06
74	1,07	67	3,56
72	4,08	71	2,02
66	0,46	69	4,38
55	7,81	64	5,27
50	2,11	53	1,40
	1,91	40	1,22
26	0,51	31	1,29
	-	permega	-
47	38,24	48	35,47
	18 34 41 57 74 72 66 55	34 3,05 41 6,15 57 5,96 74 1,07 72 4,08 66 0,46 55 7,81 50 2,11 1,91 26 0,51	25     2,64     30       18     3,49     31       34     3,05     29       41     6,15     41       57     5,96     52       74     1,07     67       72     4,08     71       66     0,46     69       55     7,81     64       50     2,11     53       1,91     40       26     0,51     31

During the year 1819, there arrived

at the port of New-York: Ships 296, barques 3, brigs 334, ketches 2, schooners 294, sloops 64—total 993—Total number of passengers, 9,442.

Exports from the United States, in the year ending Sept. 30, 1819.

 year enaing Sept. 30, 1819.

 Produce of the Sea,
 \$2,024,000

 Of the Forest,
 4,927,000

 Of Agriculture,
 41,452,000

 Manufactures,
 2,574,000

 Uncertain,
 630,000

Of the produce of the Sea—there was of dried fish \$1,052,000—pickled 409,000—whale oil and bone 431,000—spermaceti oil and candles 132,000.

Of the Forest—Skins and furs 481,-000—ginseng 30,000—lumber, staves, spars, shingles, hoops, poles, hewn timber, &c. 2,406,000—oak bark and other dyes 146,000—naval stores 376,000—ashes, pot and pearl, 1,419,000.

Of Agriculture—Beef, tatiow, hides, live cattle 598,000—butter and cheese 297,000—pork, bacon, lard, and live hogs 1,009,000—horses and mules 100,000—sheep 21,000—wheat flour and bread 6,415,000—indian corn and meal 1,424,000—rye and meal 296,000—rice 2,143,000—oats, pulse, potatoes, &c. 195,000—tobacco 7,687,000—cotton

21,032,000—flaxseed 161,000—hops 20,000—wax 37,000—poultry, maple sugar, &c. 7000.

Manufactures—Tallow candles and soap 469,000—boots, shoes, and saddlery 122,000—hats 16,000—grain spirits, beer, and starch 95,000—furniture, coaches and other carriages 325,000—cordage 40,000—iron 54,000—snuff, wax candles, tobacco, lead, &c. 503,000—refined sugar 11,000—chocolate 5000—gunpowder 110,000—brass and copper 13,000—medicinal drugs 32,000—uncertain manufactured articles 301,000—raw materials \$29,000—spirits from molasses 153,000.

France.—It is stated that "the cardinals, arch-bishops, and bishops of France, have addressed a letter to the Papal see, filled with reflections of a melancholy nature, on their own lot, and on that of the Gallican church, and of religion generally within the French empire. The letter complains that the clerical function has been weakened and brought into disrepute; and that impious books spread abroad derision, satire, calumnies, and the most pernicious doctrines against all religion."

The Gazette de France gives the following comparative Table of the Extent, Population, Riches, Debts, Revenues, and Taxes, of Great Britain and France, for the year 1319:—

ioi the year 1515.			
	Freat-B	critain and Ireland.	France.
Surface,		21,114,000 hect	52,000,000
Population,		12,600,000	29,827,000
Agricultural Capital,		61,000,000,000 fr.	57,522,000,000
Gross produce of Agriculture, .		3,000,000,000	4,679,000,000
Net produce of do		1,461,300,000	1,345,000,000
Gross produce of Manufacturing Indu	stry,	2,250,000,000	1,404,000.000
Horses, Mules, &c	:	1,818,000	1,657,000
Oxen, &c		7,200,000	4,682,000
Sheep, &c		40,860,000	35,189,000
Value of Exports,		1,000,000,000	370,000,000
Cotton imported and wrought,		25,000,000	10,500,000
Public Debt,		20,000,000,000	3,050,000,000
Interest thereon,		1,000,000,000	232,000,000
Revenue of the State,		1,500,000,000	889,210,000
Proportion of Individuals,		1,800,000,000	827,790,000

Iliad of Homer.—It is stated that in the Ambrosian Library at Milan has been discovered a manuscript copy of Homer, which appears 'to border on the fourth century,' and which contains sixty pictures equally ancient. 'The first manuscript, upon which all the editions of Homer have been founded, is posterior to the tenth century: the newly discovered one bears a text

more ancient by about six ages. The characters are square capitals, according to the usage of the best ages, without distinction of words, without accents or the aspirates; that is to say, without any sign of the modern Greek orthography. The pictures are upon vellum, and represent the principal circumstances mentioned in the *lliad*.—These pictures being antique and rare,

copies of them have been engraved with the greatest exactness. They are not perfect in the execution; but they possess a certain degree of merit; for they are curious, inasmuch as they present exact representations of the vestments, the furniture, the usages, the edifices, the arms, the vessels, the sacrifices, the games, the banquets, and the trades of the time, with the precise characters of the gods and heroes and other infallible and numerous marks of their antiquity.'

#### STATISTICS OF EUROPE.

The present population of Europe consist of

I. Teutonians, 53, 372,000. 1. Germans in Germany, Switzerland, Hungary, Transylvania, Galizia, East and West Prussia, Posen, France, &c. 30,700,000. 2. Belgians, or Netherlanders, including 1, Dutch, 2, Frisians, and 3, Walloons; found in the Netherlands, E. Friesland, Department of the North, Pasde Calais, Sleswick, &c. 5, 600,000. 3. English, in England, Scotch Low lands, Orkneys, Ireland, Gibraltar, &c. 12,700,000, 4. Danes, in the Danish Islands in the Baltic, in Jutland, a small part of Sleswick, &c. 900,000. 5. Normen, including 1, Norwegians, 2, Icelanders, 3, inhabitants of the Faro Islands, and 4, Shetlanders, 950,000. 6. Swedes, in Sweden, Islands on the coast of Livonia, Finland, Esthonia, &c. 2,430,000. 7. Gottscheans, in the neighbourhood of Gottschee in Illyria, 44,000. 8. Vandals, in Eisenberg county in Hungary, 12,000. 9. Inhabitants of the Seven Communes, about Asiago, in Italy, 36,000

II. Latins, 60,610,000. 1. French, in France, Germany, Switzerland, E. Prussia, Normandy Islands, &c. 25,500,000. 2. Italians, in Italy, Switzerland, Germany, E. Prussia, Corsica, Dalmatia, &c. 19,400,000. 3. Spaniards, in Spain, &c. 4. Portuguese, in Portugal, 9,800,000. &c. 3,680,000. 5. Walachians, in Walachia, Moldavia, Transylvania, Hungary, Rumili, Ekaterinoslaw, &c. 2,230,000.

III. Sclavonians, 45,130,000. 1. Russians, including Cossacks, 25,580,000. 2. Poles, in the km. of Poland, Russia, Prussia, Galizia, 7,500,000. 3. Lithuanians, in Russia and E. Prussia, 1,900,000. 4 Lettians and Courlanders, in Courland, Livonia, Esthonia, E. Prussia, &c. 620,000. Cassubians, or Pomerapians, 36,000.
 Wends and Sorabians in Pomerania, Brandenberg, Silesia, Stiria, Carinthia, Carniola, &c. 1,350,000. Czekians, or Bohemians, in Bohemia, Moravia, Prussia, &c. 2,250,000. S. Slawaks or Moravians, in Moravia, W. Hungary, Sclavonia, &c. 4,170,000. 9. Chaikistians, or Galleymen, iu the Danube and its branches, 6,000. 10. Croats, in Croatia, Istria, Carniola, &c. 800,000. 11. Rascians, or Servians, in Servia, Bosnia, Hungary, Croatia, Ekaterinoslaw,&c. 1,420,000. 12. Morlachians, in Dalmatia. Sclavonia, Bosnia, &c. 248,000. 13. Montenegrivians, in Turkish langiacate of Iskenderich, in Dalmatia, &c. 60,000. 14. Uskochs, in Carniola, Dalmatia, &c. 90,000. 15. Bosniacs, in Bosnia, &c. 100,000.

IV. Magyarians, or Hungarians, in Hungary, Sclavonia, Croatia, Transylvania, &c. 3,100,000.

V. Finns, 1,761,400. 1. Proper Finns, in Russian Governments of Finland, St. Petersburgh, Olonetz, Iver, and Esthonia, 1,275,000. 2. Esthonians, in Russian Governments of Esthonia, Livonia, St. Petersburg, &c. 463,000. 3. Livonians, in Livonia, Courland, Island of Ruhna, &c. 1,500. 4. Syrjanians, in Wologda, Perm and Archangel, 3,400. 5. Chuwashians, in Russia, 2,100. 6. Lapps, in Finmark, Swedish Lapland, and Archangel, 16,400.

VI Tartars, 2,655,000. 1. Turks, in Turkey, 2,405,000. 2. Bulgarians, in Turkey, Austria, Russia, &c. 230,000. 3. Nogays, in Russia, 20,000.

VII. Greeks in Turkey, Austria, Russia,

Italy, &c. 2,022,000.

VIII. Arnauts or Albanians, in Western part of Rumili and on the coasts of Sicily and Naples, 294,000.

IX. Cymrians, or Cimbrians, in Wales. Isle of Man, Bretagne, Cornwall, &c. 1,610,000.

X. Caledonians, in Ireland, Scotch Highlands, Hebrides, &c, 3,718,000.

XI. Cantabrians, or Baskes, in Biscay, Guipiscoa, Alava, Navarre, in Spain; Arriege, Upper and Lower Pyrenees, Upper Garonne, in France, 622,000.

XII. Maltese, in Malta, Gozo, and Comino, 88,000.

XIII. Circassians, in Russia, 8,000. XIV. Samoicdes, in Archangel and Vo-

logda, 2,100. XV. Armenians, in Sclavonia, Russia, Turkey, &c. 131,600.

XVI. Jews, scattered through Europe, 1,179,500.

XVII. Gipsies, in Austria, Turkey, Spain, Russia, France, &c. 313,600.

#### LITERATURE OF THE NORTH OF EUROPE.

Copenhagen.—Annals of an important period of Icelandic history, from 1116, to 1261, have been published at Copenhagen, Part i. 1817, Part ii. 1818. The work is entitled Sturlunga-Saga, or, History of the Family of Sturlunga, from the prominent part, which they took in the events of that

A Danish collection of Popular Stories, (Danske Folkesagen. Samlede af J. M. Thiele. Förste Samling. Copenhagen, 1818) has been published, to preserve them from being lost, an event which was gradually taking place. The Stories are geographically arranged, proceeding from Zealand,

over Funen, to Jutland, to the boundary where the Danish race and tongue meet the Germans.

Prof. Castberg has published at Copenhagen, in 1818, Lectures on the instruction of the deaf and dumb, which were delivered at the theological seminary, in that city. The Danish title is: Foreläsninger over Dövstumme Unterwisnings methode.—
The Lectures are said to be perspicuous and practical, and to deserve a translation

into other languages.

A second volume of the ancient Edda, or collection of Scandinavian Songs, attributed to Sæmund, has at length appeared. Edda Sæmundar hinns fróda. Edda rhythmica, seu antiquior, vulgo Sæmundina dicta. Pars ii. odas mythico-historicas continens. Ex codice bibliothecæ regiæ Havniensis pergameo, necnon diversis legati Anna-Magneani et aliorum-manuscriptis, cum interpretatione latina, lectionibus variis, notis, glossario vocum, indice, nominum propriorum et rerum, conspectu argumenti carminum—et iv. appendicibus. Hafniæ, 1818. 1010 pp. 4to. The first volume, containing thirteen ancient poems, had appeared in 1787. This second contains twentytwo. A third volume is expected. The whole of the ancient Edda will then have been published, and accompanied with a translation and notes. The translation is very faithful, perhaps too literal. Charles Butler, in his Horæ Biblicæ, vol. ii. chap. x. gives a succinct, but interesting account of the different Eddas.

An historical account of the mines of Norway, from the year 1516, to 1623, has been published by Brünnich, at Copenha-

gen

The royal Danish Commission for the revision of the Danish translation of the New-Testament, instituted Dec. 15, 1815, have completed their work, and transmitted it to the royal Danish Chancery office. A new impression of the Danish Bible will now be made by command of the king, according to this revision, and become the translation of the church.

The Creole translation of the New-Testament, for the use of the Danish West-India Islands, has been published anew.

Stockholm.—A new Anglo-Saxon Grammar has appeared: Angelsaksik Sproglaere tilligemed en kort Læsebog ved R. K. Rask. Stockholm, 1817, 8vo. The author is a learned Icelander, already known by his Icelandic Grammar, (Copenhagen, 1811, 8vo.) The present valuable work shews very clearly the error of the opinion which supposes the Icelandic poetry to be derived from the Anglo-Saxon. The Anglo-Saxon language approaches much nearer to the German, in common with which it has the Article which is unknown to the Northern languages. Oelrichs' Anglo-Saxon Chrestomathic, containing extracts from the New-Testament, King Alfred's translation of Boethius, &c. is annexed to the Grammar. The Grammar of this language, which, in the earlier periods of Christianity, was possessed of a considerable extent of literature, had already been attempted by Geo. Hickes, (Oxford, 1689. New edition, Oxford, 1711,) Elstob, (London, 1715) Lye, (London, 1772,) in Michaeler's Tabulæ parallelæ, and in Grimm's teutscher Grammatik.

A collection of Swedish popular poetry has been made and published, by Geijer and Afzelius, at Stockholm, in 1814, and

1816.

A history of the Swedish nation, under the Vason kings, has been commenced; and the first number of Liljegrins' and Brunius' Northern Antiquities, (Fornlemningar,) has appeared.

St. Petersburg.—On the 20th of July, 1819, the Emperor instituted a Lutheran bishopric. The bishop is to reside at St. Petersburg, and to have the charge of all the Lutheran or Evangelical churches in the Russian dominions. A National General Consistory is also established, to manage the united concerns of the Lutheran and Reformed Churches.

### List of New Publications.

THEOLOGY.

A Sermon, delivered at Durham, April 4th, 1819, occasioned by the death of Deacon John Tibbals; by David Smith, A. M. Pastor of the church in Durham.—Middletown.

Memoir of Mrs. Sally Fornis, who died at Beverly, Mass. July 1819; with remarks, by H. Bingham, Misssionary to the Sandwich Islands.—Boston.

A Sermon, delivered at Foxborough,

Mass. Oct. 1819; by Nathaniel Howe, A. M. Pastor of the church in Hopkinton, Mass.

A Sermon, preached at the dedication of the church in Essex-street, Boston, by the Rev. James Sabine.

The validity of Presbyterian Ordination, asserted in a letter to the author of a pamphlet, entitled "Presbyterian Ordination Doubtful."—New-Haven.

MISCELLANEOUS.

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Free Remarks on the spirit of the Federal Constitution, the Practice of the Federal Government, and the obligations of the Union respecting the exclusion of slavery from the Territories and new States; by a Philadelphian.—Philadelphia.

A History of the introduction and use of Scutellaria Lateriflora, (Scullcap,) as a remedy for preventing and curing Hydrophobia, occasioned by the

bite of Rabid Animals, with cases, accompanied with a plate of the plant, by Lyman Spalding, M. D.: Read before the New-York Historical Society, Sept. 14th, 1819.

Report of the Managers of the Society for the prevention of Pauperism in New-York, presented by their Committee on Idleness and Sources of Employment: presented Dec. 1, 1819.

Fanny: published by C. Wiley & Co.—New-York, 8vo.

# Religious Intelligence.

AMERICAN EDUCATION SOCIETY.

'The Directors of the American Society for educating pious youth for the gospel ministry,' have published their Fourth Report.

The Directors commence by adverting to the low state of their funds at the date of their last report, and speak of the appeal which they made to the liberality of the Christian public.

"In executing the trust reposed in them, the Directors, early in the year, adopted measures to engage ministers of known reputation, as agents for the Society. One of these, the Rev. Richard S. Storrs, spent about seven months in the service of the Board at the South. In many parts of South Carolina and Georgia, he found the people forward to promote this momentous object. The more intelligent and wealthy in that flourishing region of our country show an increasing sensibility to the importance of a well educated ministry, and of religious institutions, and a readiness, highly honourable to their character, to aid the designs of the Society by generous contributions. Several rich individuals have made liberal donations; and one\* has distinguished his pious liberality by giving \$3,500 as a permanent fund.

"The amount of monies already received, in consequence of the successful agency of the Rev. Mr. Storrs is \$3,000.†

"The board have reason to expect still further and very important aid from the same quarter in promoting the object of this Society.

"The other agent of the Board, the Rev. Edward Payson, limited his labours chiefly to Essex County, Mass. By his well directed efforts, he presented the object of the Society more distinctly than had been done, before the minds of a considerable portion of the people, living in that respectable and wealthy Country. The contributions received by the Treasurer, as the fruit of this agency, which was executed gratuitously, amounted to \$960. Besides this, the Directors hope the way is prepared for the formation of many auxiliary societies, and for a continual stream of bounty to flow, both from individuals and from permanent associations of men, into the treasury of the Society.

"The benevolent ardor, which has been awakened the past year, has led to the formation of several auxiliary societies in different parts. Among these, there are two, which hold a distinguished rank, and upon whose generous aid in future the Board can rely with the most pleasing confidence;—The Young Men's Society in Boston, and The Female Society for Boston and Vicinity. From the former of these, the Treasurer of the Parent Society has already received \$500; from the latter \$753,63.

"The Directors have also the pleasure to state, that a Branch Society has been formed in Maine, and, on application, has been received, upon condition of their complying with the Constitution of the Parent Society. A Branch Society has also been formed in the State of Vermont. The Edu-

<sup>\*</sup> John Whitehead, Esq.

<sup>†</sup> This sum is exclusive of the above donation.

cation Society in Connecticut has passed a vote in favour of becoming a Branch of the American Society. An Auxiliary Society has been formed in Hampden County, Massachusetts.

"It is no more than what justice requires, to state, that the Auxiliary Society in the County of Norfolk has from the first, exhibited a zeal and liberality in this cause, highly worthy of

praise, and of imitation.

"The Treasurer's statement will show to the honor of the various contributors, what has been the whole amount of receipts for the year; name-

ly, \$19,330.

"The number of Beneficiaries received by the Board during the year, has been 58. The number of those, who have been assisted by the funds of the Society the past year, is 161.—The whole number on the list of Beneficiaries, from the beginning, 204.\*

"The Board rejoice in being able to report, that the literary improvement of the Beneficiaries, and their Christian deportment have, almost without exception, been represented to be such, as may justly afford satisfaction to their Benefactors, and excite lively hopes, that their future usefulness will, in the best sense, repay all the friendly assistance they are now receiving."

The Directors proceed to state, that they are sensible of the danger of misapplication of funds, and that they have been 'more particular and exact in requiring the proper testimonials respecting the diligence, the moral behavior, and piety, as well as the genius and indigence of every Beneficiary,' and that for 'any evidence of a radical want of economy, or of christian circumspection, especially for any just ground to apprehend a disposition or character incompatible with the sacred object in view, the Directors feel themselves under imperious obligations to withhold charitable support.

The Directors then speak, 'with the utmost plainness,' of the danger that young men will choose the ministry, as a profession, from improper motives, and express their solicitude that this evil should be guarded against. They also caution their beneficiaries not to rely so far upon the assistance of the

Society as to remit exertion for themselves.

The Directors then state, that the charity entrusted to them may be likely to detract from energy of character. They have therefore made it their uniform principle, not to afford to any beneficiaries a complete support, and in April last adopted and published the following resolution, viz: "that it is the desire and expectation of this Board, that their Beneficiaries, in each stage of their education, should, as far as they have opportunity, employ at least two hours in a day, in productive labor, with a view both to aid them in defraying the expences of their education, and to promote vigorous health; and that their instructors be requested to direct and assist them as to suitable employment."

After adverting to the moral influence which may be produced in their beneficiaries, by the habit of relying for support upon others, the Directors request the "ministers and friends of religion, and especially instructors of public schools, to co-operate with them in guiding, and forming for usefulness, the beneficiaries of the American Education Society; to exercise a watchful friendship over them, and to give any information to the Directors, which can enable them more advantageously, or more faithfully to execute their impor-

tant and difficult trust."

To the question, "whether it is expedient that the Directors should select beneficiaries by name, as the particular object of the charity of individual churches," it is after a detail of arguments stated, that "it is, on the whole, the persuasion of the Directors, that there is no occasion to resort to this plan, in order to excite in the public mind the most lively interest. They cannot but think, that any church or society, who have sufficient enlargement of heart to engage in this benevolent work, will feel a more sensible excitement, in contributing, with others, to the education of several hundred young men for the ministry, than from the consideration, that some single individual is the object of their charities."

After 'a deliberate consideration of the subject, and a little experience,' the method of selection proposed, is declared to be inexpedient.

The Directors, however, add "that when churches or individuals desire it,

<sup>\*</sup> Fifteen Beneficaries have been added, since the annual meeting of the Society, at the quarterly meeting of the Board in October.

CHEROKEES.

a sufficient degree of definiteness and individuality may be given to the object of these charities, in another way, not attended with any of the difficulties, which embarrass the plan of selection, viz: that a church, or individual benefactor, should statedly contribute the average sum, that is necessary for the maintenance of one or more beneficiaries. And they wish it to be distinctly understood, that in case any church or individual benefactors, are acquainted with a young man of promising qualifications, and choose to commit him to the care of the American Education Society, affording him, through their agency, and in conformity to the rules which govern them respecting other beneficiaries, what is necessary to enable him to acquire an education for the ministry, thus taking upon themselves the responsibility of making their own selection; the strongest objections which lie against the plan, considered above, would be entirely removed."

At the same meeting, the Directors, with a view to advance the extensive interests of the Society, adopted the

following resolution, viz:

"That the American Society for educating pious youth for the gospel ministry may keep up such a connexion with its Branch and Auxiliary Societies, as the great and growing interests of the institution require; and that a complete view of the combined operations of the Society in different parts of the country may be given in its Annual Reports; the Directors request each Branch, and County Auxiliary Society, to transmit to this Board a statement of their proceedings by the first of July in each year; and the Directors propose, that a representative from each Branch, and County Auxiliary Society, attend the Annual Meeting of the Parent Society, and when practicable, that a representative from the Parent Society attend the Annual Meetings of such District Societies."

FOREIGN MISSIONS OF THE AMERICAN BOARD.

In our number for November, we published part of the Report of the Prudential Committee. We have within the present month received a continuation and conclusion of this interesting Report, from which we make the following extracts:—

"Your Committee have from the first regarded the cultivation of the farm, as an object of high importance. It is important for the purpose of exercising the native boys of the institution in agricultural labors; and of shewing to them and to the nation a sample of a farm under good husbandry, and yielding its products in variety and plenty. And it is important for the purpose of supplying, in the surest and cheapest manner, the principal provisions for the maintenance of the establishment. This last consideration has been urged upon our attention by the facts and circumstances, just referred

"It became, therefore, an object of earnest desire to obtain a man of suitable qualifications, for the skilful and vigorous management of a farm, intended to be enlarged to an ample extent. And it could not fail to be regarded as a particular favor in Providence, that just as the exigence came to be deeply

felt, the desire was answered.

About four months ago, Mr. Abijah Conger of Rockaway, N. J. made a sacred offer of himself for the service. In his letter, making the offer, he says, " My wife is a native of Bridgehampton, Long Island. We were married in the year 1803; and begun to keep house in the spring of 1804, with nothing but our hands. God has prospered us greatly in the good things of this world; and I hope we both have a treasure laid up in heaven for us. 1 have a large property here: and had any body told me, two years ago, that I would leave it, and go into the wilderness, I should have thought them beside themselves; as some of my neighbors and friends now do me.-But while reading last winter of the difficulty the establishment had, to get mechanics, &c. the thought struck me, that I ought to go to their assitance.— I tried every way to get it out of my mind, but to no purpose, till my sleep left me. I then made my wife acquainted with it; and she said, 'Go, and I will go with you.'-I have concluded to offer myself to the Board to go to Brainerd, and act in the sphere, which the Board shall think me most capable to fill,—provided it is for the furtherance of the Redeemer's Kingdom. My business for fifteen years back has been to manage a large family, consisting of fifteen to more than twenty persons,—most of them grown persons;—besides several families living on my land, that came directly under my care.—My own family consists of seven persons, myself and wife, and five children, two boys and three girls; all remarkably healthy, and well educated according to their age, the oldest fourteen, the youngest two years old, all trained to industry when out of school."

"Mr. Conger is himself about 36 years old,—a Christian of good report; by trade a carpenter, but accustomed to turn his hand to various kinds of business, as carpentry, cabinet-making, coopering, blacksmithing, and farming; all which he has had upon a large scale under his direction. 'He has been,' says his minister, the Rev. Mr. King, 'for ten years past one of the most industrious, and persevering men in the business of the world, that I ever knew.' For six years in his youth, he was a schoolmaster; and for the two last years has been a principal teacher in a Sabbath school.

"When the determination of Mr. Conger came to be known, others of kindred spirit connected with him in business, and some of them by family alliance, and whose minds had for sometime before been employed on the subject, came to a similar resolution. Messrs. John Vail, a farmer,— John Talmage a blacksmith, and John Mott, a carpenter, but all of them more or less, like Mr. Conger, accustomed to different kinds of business,—offered themselves, with very satisfactory recommendations; and were accordingly accepted for the service. Mr. Vail has a family of five children; Mr. Talmage and Mr. Mott are young men recently married.

"These four devoted men, have given themselves to the service, on the same principle with the missionaries and assistants now at the stations,—as an engagement for life; consecrating themselves, their faculties, and their earnings, to the sacred and benevolent object of christianizing and civilizing the Aborigines; and expecting no earthly compensation but a comfortable maintenance. Their children, when they come of age, are of course to be held as free in regard to any engagement for the service, as any other persons."

"Mr. Kingsbury says. 'Our school

at present consists of 20 promising children. Many more are anxious to come, but we are unable to obtain provisions for them at present.' And in his talk, delivered to the council about the same time, he said to them;— Brothers, we have twenty of your children in our school, who are learning very well. When dry corn comes plenty, about the first of Oct. we will take 20 or 30 more. We wish to do all for your children that we can.'

"To meet and secure these favourable dispositions, is a matter of great importance. The effect of diappointing them might be incalculably detrimental. The brethren of the mission have done what they could: and they have done much. Feeble handed, as they have been; weakened and afflicted with sickness; subjected to inconveniences; encompassed with difficulties; struggling on in weariness and painfulness; it is wonderful, that in so short a time, they have brought the establishment to its present state.—
They need help and must have help.

"More than five years ago, Mr. Alfred Wright, while a student in the Theological Seminary at Andover, after serious and prayerful deliberation, came to the resolution to devote himself to the missionary work among the heathen, should Providence open to him the way; but a failure of health has hindered him. After a residence, however, in North Carolina for two or three years, in a climate favourable to his constitution, he found his health so far restored, as to encourage him to commence preaching; and for several months past he has been employed in missionary labors to good acceptance, in South Carolina. With the return of health, his desire to go to the heathen has gained strength and animation.

"Having offered himself to the service, under the patronage of this Board, with satisfactory testimonials, he is now under appointment to the Choctaw mission. A request has been sent on for him to be ordained at Charleston, S. C. and it is hoped, that he will join the mission before winter.

"Several young men, teachers and mechanics, have offered themselves, and been accepted, for the service among the Aborigines; some of whom are intended for the Choctaw nation. And the Committee cannot doubt, that it will be the pleasure of the Board, that the help and means, requisite for

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the work there, should be supplied, with as little delay as possible.

#### ARKANSAW.

"About twenty-two months ago, proposals were made, in behalf of the Board, to that portion of the Cherokee nation, that have migrated to the Arkansaw, for the establishment of a mission and schools among them. The proposals were favourably received, and a strong desire was expressed by the Arkansaw chiefs, that their people might be favoured with means of instruction, similar to those afforded to their brethren on this side of the Mississippi. These proposals were solemply repeated in May, 1818, and were received with gratitude. About ten months ago, a conference was held with them, by the Rev. Mr. Peck from the Baptist Board of Foreign Missions, and the Rev. Mr. Ficklin from the Kentucky Mission Society, with reference to establishments contemplated by their respective Societies. They too were answered with kindness; but were given to understand, that their proposals could not be accepted, until more should be known respecting our intentions. At the instance of the chiefs, and with a highly creditable liberality and Christian spirit, a correspondence was opened by them on the subject; which resulted in a talk, sent to the chiefs by Mr. Peck, in the latter part of last winter, of the following purport.

" Brothers,

"'I have heard from your brothers in the north, who have a mission among the Cherokees on the other side of the Mississippi. They remember you with great love, and have not forgotten the promise to send you teachers. They have appointed a good man, who will visit you soon, and afterwards other good men, who will instruct you and your children, and seek your welfare.—I will do all in my power to promote the good work.'

"'And may the Great Spirit breathe upon the Chief and head-men, and upon all the Cherokees on the Arkansaw, both small and great—disperse all the clouds, and cause the true light to shine upon them, that they may be happy here and after death.'

"The person here referred to, as having been appointed to visit them soon, was the Rev. Alfred Finney, who was mentioned in the Report of the last year. He was designated for

the Arkansaw in November, with the intention that he should go out early in the spring, explore the country, make arrangements preparatory to the contemplated establishment, and be joined by others, as soon as it should be deemed advisable. But particular circumstances occasioned delay.

"Mr. Finney and his wife are now with the company from Rockaway, mentioned under the head of the Cherokee mission, as being bound to Brainerd. At Brainerd, he is to be joined by the Rev. Cephas Washburn, mentioned also in the last year's Report; who has been employed for the last nine months in Georgia, and has received instructions to leave Georgia, in season to reach Brainerd about the first of November.

"From Brainerd, Messrs. Washburn and Finney are to proceed to Elliot; and there leave their wives with the Choctaw mission, until they shall have visited the Arkansaw and made such preparations, as shall render the residence there of females, belonging to the mission, safe and proper. The mission is projected on the same general plan with those already established; and it is intended to be put forward with all convenient despatch."

#### FUNDS.

"The donations to the Board within the year past have been about thirtyfour thousand dollars, and other sources of income have amounted to three thousand. Thus there has been a small advance in the receipts, notwithstanding the pecuniary embarrassments of our country. The expenditures of the Board, within the same period, have somewhat surpassed forty thousand dollars, which is about three thousand more than the receipts. The sum immediately needed, particularly for the Palestine and Sandwich Island Missions, is much greater than the balance on hand, after deducting from that balance the permanent fund, and those legacies, which, though not expressly assigned to that fund, it seems desirable to keep as a last resort. But the Committee do not hesitate to confide in that Christian liberality, which has been hitherto displayed.

"Donations have been received from more than five hundred associations, of various names; some formed for the general objects of the Board, and others for specific objects. Many of these associations are new; but it

must be stated also, that many others, previously existing, have not made remittances within the time above mentioned. From a considerable proportion of these, however, aid may still be expected. Others have united with larger auxiliary associations in their vi-Contributions made at the monthly concert have been received from ninety-four churches, of which fifty-nine made their first remittances during the year past. It is confidently believed, that this source of income will be greatly increased. Nine Masonic Lodges have made donations for the distribution of the Scriptures: eight of them for the first time within the limits embraced by this Report.

"The Board has now under its direction, and dependent upon its funds, twenty-three Missionaries, and as many Assistants in the different parts of the work,—sacredly devoted to the service for life; -with thirty-five Female Helpers of like spirit. In its Mission Families and schools it has from two to three thousand heathen children and youth under Christian Instruction; of whom from two to three hundred are also chiefly supported from its funds. The numbers are continually increasing; the operations are extending; and the necessary expenditures are multiplying and augment-

ing."

From the London Missionary Register.
CHINA.

EDICT AGAINST CHISTIANITY.

The following translation of an Imperial Edict, issued in China, in 1805, is extracted from the transactions of the Literary Society in Bombay. It has been sent to us by a friend, as likely not to be seen by the great body of our readers in the work from which he has extracted it. The European, to whom the edict refers, under the name of Tetien-tse, was father Adeodato, a Missionary at Pekin. The edict manifests a degree of alarm at the employment of the press in China, in the diffusion of the truths of Christianity, which will not fail to encourage Christians in the determined employment, in every practicable way, as opportunities shall be offered, of this powerful engine.

"The Supreme Criminal Court has reported to us the trial, investigation, and countenance of that tribunal, re-

specting Ching-yo-vang, a native of the province of Canton, who had been discovered to have received privately a man and sundry letters from the European Te-tien-tse, and also regarding several other persons who had been found guilty of teaching and propagating the doctrines of the christian religion.

The Europeans, who adhere to the christian faith, act conformably to the customs established in these countries, and are not prohibited from doing so by our laws. Their establishments at Pekin were originally founded with the auspicious views of adopting the Western method in our astronomical calculations: and Europeans of every nation, who have been desirous of studying and practising the same at this court, have readily been permitted to come and reside upon the above estab-

they were restricted from maintaining intercourse with, and exciting troubles

lishments; but, from the beginning

among our subjects.

Nevertheless, Te-tien-tse has had the audacity secretly to propagate and teach his doctrines to the various persons mentioned in the Report; and he has not only worked on the minds of the simple peasantry and women, but even many of our Tartar subjects have been persuaded to believe and conform to his religion: and it appears that no less than thirty-one books upon the European religion have been printed, by his order, in the Chinese character.

Unless we act with severity and decision on this occasion, how are these perverse doctrines to be suppressed? how shall we stop their insinuating progress? The books of the christian religion must originally have been written in the European languages; and, in that state, were incapable of influencing the minds of our subjects, or of propagating the doctrine in this country: but the books lately discovered are all of them printed in the Chinese character—with what view it is needless to enquire: for it is sufficient, that in this country, such means must not be employed to seduce our simple peasantry to the knowledge and belief of these tenets; and much less can it be suffered thus to operate on the minds of our Tartar subjects, as the most serious effects are to be apprehended from it on the hearts and minds of the people.

With respect to Ching-yo-vang, who

had taken charge of the letters--Chingping-te, a private of infantry under the Chinese banner, who was discovered teaching the doctrine in a church— Lieut-chao-tang, Siao-ching-ting, Chuchang-tug, and the private soldier Veng-mea-te, who severally superintended congregations of christians; as they have been respectively convicted of conveying letters, or employing other means for extending their sect and doctrine, it is our pleasure to confirm the sentence of the court, according to which they shall severally be sent into banishment at Elee, in Tartary, and become slaves among the Eleuts; and, previous to their departure, shall wear each of them the heavy cangue for three months, that their chastisement may be corrective and exemplary.

The conduct of the female peasant Chin-yang-shy, who undertook to superintend a congregation of her own sex, is still more odious: she, therefore, shall also be banished to Elee, and reduced to the condition of a slave at the military station, instead of being indulged with the female privilege of redeeming the punishment by a fine.

The peasant, Kien-hen, who was employed in distributing letters for the congregation, and in persuading others to assist in their Ministry, and likewise the soldier, Tung-hing-shen who contumaciously resisted the repeated exhortations made to him to renounce his errors, shall respectively wear the common cangue for three months; and, after the expiration of that term, undergo banishment to Elee, and become slaves among the Eleuts.

The soldiers, Chau-ping-te, Vangmen-te, Tung-hen-shen, who have gone astray, and willingly become proselytes to the European doctrine, are really unworthy to be considered as men; and their names shall be erased from the list of those serving under our

banners.

The countrymen, Vang-shy-ning, Kotien-fo, Yen-se-king, and Vu-si-man; and the soldiers serving in the Chinese infantry, Tung-ming, Tang-tse, and Chin-yung-tung—have each of them repented, and renounced their errors; and may therefore, be discharged from confinement: but, as the fear of punishment may have had more effect in producing their recantation than any sincere disposition to reform, it is necessary that the magistrates and military officers, in whose jurisdiction they

may be, should keep a strict watch over them; and inflict a punishment doubly severe, if they should relapse into their former errors.

Te-tien-tse, who is an European entertained in our service at court, having so far forgot his duty and disobeyed the laws, as to print books and otherwise contrive to disseminate his doctrines, is guilty of a very odious offence. The alternative proposed by the court, of dismissing him to his native country or of remanding him from the prison to his station at Pekin, is very inadequate to his crime. We, therefore, direct that the Supreme Military Court do appoint an officer to take charge of the said Te-tien-tse, and conduct him to Ge-ho, in Tartary; where it is our pleasure that he should remain a prisoner in the guard-house of the Eleuts, and be subject to the superintendence and visitation of the noble magistrate King-ku, who must carefully prevent him from having any correspondence or communication with the Tartars in

that neighbourhood.

The noble officer Chang-foe, who has hitherto superintended the European establishment, having been ignorant of what was going forward in his department, and having made no investigation or enquiries during the time that Te-tien-tse, was writing letters, printing books and spreading his religion, has proved himself insufficient, and unworthy of his station; wherefore we direct the Interior Council of State to take cognizance of his misconduct. In like manner, it is our desire that the Council of State take cognizance of the neglect and inattention ascribable to the Military Commanders, who suffered the soldiers under their orders to be corrupted with these foreign doctrines, and then report to us the result of their deliberations, in order that we may refer the adjudication of punishment to the proper court. The Council of State shall, moreover, in concurrence with the Supreme Criminal Court, appoint certain officers to examine all the books of the Christian doctrine which have been discovered; after which they shall, without exception be committed to the flames, together with the printing blocks from which the impressions were taken.

The governor and other Magistrates of Pekin, and the Commanders of troops stationed in the capital, shall strictly attend to the subject of these instructions; and severally address Edicts to the people and soldiers, declaring that all persons henceforth frequenting the Europeans in order to learn their doctrines, will be punished with the utmost rigor of the law, without exception or abatement, for having acted in defiance of the present prohibition. As for the rest, we confirm the sentence of the court."

#### CHEROKEE MISSION.

The following letter was addressed to a gentleman in Danbury.

BRAINERD, Nov. 5, 1819.

My dear Brother and Friend,

Your excellent letter of May 1st to 15th came duly to hand, and was very thankfully received. It should have been answered long ago, but I have waited the arrival of that precious box, of which you spake; precious, as containing a free-will offering to the Lord, from those who love his name, and long for the salvation of his chosen in all nations and lands; but doubly precious to us, as coming from old tried christian friends, with whom we enjoyed the days of our first love—took sweet counsel, and walked to the house of God—to the conference room and to other places where we had sweet communion, and "our fellowship was with the Father and with the Son."

You must know, my dear brother, that whatever brings to view that precious collection of saints, where we received our second birth, awakens all the sensibilities of the soul; but to be remembered by them while here in this distant wilderness, and to share in their prayers, and their offerings, awaken feelings more easily conceived than described, and calls for acknowledgments more than I can express—first to Him who is the giver of all our mercies, and secondly, to the instrument, whom we

love for his sake.

This box, or rather its contents, arrived yesterday, all safe and in good order. It had been forwarded from Augusta with two other boxes of the same kind, and left on the road leading to Knoxville, about forty miles from us. The waggons passing into West Tennessee, came within two miles of us; but for East Tennessee, the place where the cloathing was left, is as near as any; and I conclude our friends in Augusta,

not finding an opportunity by a West Tennessee waggon, thought it best to send them as near as they could, knowing there was a safe place of deposit, and a friend who would soon send us word. They did well. We sent a small waggon after them, not thinking that your bounty had filled a box larger than the waggon could contain.\* But so it was; the box could not be put in. It was therefore opened, and its contents repacked; but all came safe.

We thank you for your very accurate bill, with the names of the donors. Do present our thanks and christian love to them all, as far as you have opportunity. They have done us much good. May the Lord reward them according to the sincerity of their hearts, and the work of their hands.

With your box, we received a small one from the members of the Female Academy, Litchfield, Connecticut, and a large one from females in Northampton, Mass. The latter contained a nice broadcloth coat, which they said was for me. Whether these sisters had any means of knowing my size, or whether they were directed by the Providence of God, without any such knowledge, we know not; but it could not have been made to fit me better, if I had been measured in the Taylor's shop; and my brown tattered coat witnessed that I had need of it. The clothing for the poor children has been a very seasonable and necessary supply.— Though we are in the 35th degree of latitude, the winters in this hilly country are cold, and call for the same kind of clothing that is worn in New-Eng-It is thought that the temperature of this climate is nearer that of the Eastern States than of Savannah, which is so near our latitude. You will rejoice to hear that our Cherokee sister, Catharine, is still with us, and making improvement; and that her father, who was once on the eve of departure for the Arkansas, has, in consequence of the late treaty, concluded to spend his days where he now is. Catharine on hearing this, exclaimed, "That is good! I will now live with you always."

We have also another sister, younger than Catharine, of equally promis-

<sup>\*</sup> Donations from Brookfield, Redding, New-Fairfield and Weston, were included in this box.

ing talents, a member of the school, who is following hard after her in spiritual and literary attainments. Her name is Lydia Lowry. The other Cherokee members of the church all give us much satisfaction; we have had no cause to complain of any one

since they united with us.

I have nothing new to communicate that is worthy of particular notice. I conclude you have heard of the company of farmers and mechanics from New-Jersey, who have been sent out for our assistance: as also of the two missionaries, with their wives, destined for the Arkansas. One of the latter, with his wife and infant child, is now with us, waiting the arrival of his companion, who is supposed to be on his way, probably near us, with those who are to stop here. But we have heard nothing from them since the last of August, when they expected to leave New-Jersey in about ten days. We are anticipating their arrival with raised hopes.

Our Cherokee brother and sisters, with all the mission family join in love

to you all.

Yours in the best, the everlasting bonds.

ARD HOYT.

P. S. Shall I tell you that my two youngest sons having worn out the hats they brought with them, have been under the necessity of going bareheaded like the Indian boys (except their sisters made them hats of paper to wear in dry weather) until the two hats arrived in your box.—Rel. Intel.

#### SUMMARY.

The Directors of the African School under the care of the Synod of New-York and New-Jersey have made a report, in which they state, that they have under their care seven young men, the most of whom have given entire satisfaction to the Directors by progress in their studies, and that the people among whom they reside bear testimony to the good conduct of the pupils. It is to be regretted that the operations of an institution so excellent, should be limited for want of funds.

'The current expences of the past year have amounted to four hundred and nine-ty-three dollars; which, added to a quarter bill of the year before, paid since the last report, have swelled the drafts on the Treasury this year to five hundred and eighty-three dollars and twenty cents; completely exhausting the Treasury and anticipating nineteen dollars and seventy-nine cents, exclusive however of a thou-

sand dollars of six per cent. stock belonging to the Board.'

The Rev. Mr. Huntington of New-Brunswick, N. J. is in New-England soliciting aid for the school. In this city he collected about two hundred dollars.

The Board of Directors for the ensuing

year, are-

Ministers.—Rev. James Richards, D. D. Rev. John B. Romeyn, D. D. Rev. E. D. Griffin, D. D. Rev. John McDowell, D. D. Rev. Gardiner Spring, D. D. Rev. Leverett I. F. Huntington.

Laymen.—Mr. Rensaler Havens, Mr. Zechariah Lewis, Mr. John Neilson, Mr. Hiram Smith, Mr. Joseph C. Hornblower,

Mr. Benjamin Strong.

Secretary.—Rev. William A. McDowell. The site for the Theological Seminary at Auburn has been selected, and on the day appointed for breaking the ground preparatory to building, an address was delivered by the Rev. Mr. Lansing.

A Society has been formed in Fayette-ville, N. C. which styles itself "The United Benevolent Society of North-Carolina." Its objects are, "to raise funds, and appropriate them to such charities as, within its sphere, will best promote the cause of religion. Such as the distribution of the Scriptures, and books of devotion—relieving the wants of the poor who are aged, infirm, or sick—supporting missionaries, either foreign or domestic—circulating tracts."

The concerns of the Society are conducted by a Board of Directors consisting of fifteen ladies. Ten dollars constitute a member for life; and one dollar annually, a member so long as the payment is

continued.

The members of the Georgia Association, who met at Sardis, Dec. 17th, 1819, have resolved that a mission be established in the Creek nation, to commence with a school. They intend to form a connection with the Ockmulgee Association, for the prosecution of this object, and have appointed their Secretary to represent them in the Baptist Convention in Philadelphia, on the last Wednesday of April next. Their funds already amount to the sum of \$703 12.

The Rev. J. B. Finley in a letter to the Editors of the New-York Methodist Magazine, in speaking of the revival of religion among the Wyandotts, says, "I appointed to hold a Quarterly Meeting on the 13th and 14th of November with them, on the head of Mad River, forty-two miles from Upper Sandusky, and twelve from Solomon's Town, the chief habitation of this nation. Accordingly on the 13th we met at the place appointed, at which place were convened perhaps sixty Indians, among whom were four chiefs, whose names are Between-the-logs, Monnonque, Hicks, and Scuteash, and their families. We had two interpreters, brother Armstrong, a

white man, who was taken prisoner in the year 1780; and Jonathan Pointer, a colored man, who was taken when small. Both of these have experienced religion since they began to interpret the Gospel to the Indians, and are both very happy in the love and enjoyment of God.

"We commenced our meeting by singing and prayer, in which the Indians join-They have learned to sing several of our bymns in English, particularly this, "Jesus my all to heaven is gone," &c. After these exercises, I commenced speaking to them on the providence of God, and our duty to Him and one another, and of the necessity of all men, whether white, red, or black, breaking off from sin, and seeking mercy at the hand of God.—Brother Moses Hinkle concluded with exhortation, all of which, I believe, they perfectly understood by the interpreter. We then joined in singing and prayer: it was a happy meeting to us all."

Several of the chiefs subsequently ad-

dressed the meeting.

"The first that rose as a witness for our holy religion, was Between-the-logs, and one of the chiefs. He lifted his eyes toward heaven, streaming with tears of gratitude to God, and after a short pause began as follows:-" My dear brethren, I am happy this morning that the Great Spirit has permitted us to assemble here for so good a purpose as to worship him, and strengthen the cords of love and friendship. This is the first meeting of this kind held for us, and now, my dear brethren, I am happy that we who have been so long time apart, and have been enemies to one another, are come together as brothers, at which our Great Father is well pleased. For my part I have been a very wicked man, and have committed many great sins against the Good Spirit, and was addicted to drinking whiskey, and many evils: but I thank my good God that I am yet alive, and that he has more perfectly opened my eyes to see those evils by his ministers, and the good book, and has given me help to forsake those sins, and turn away from them. Now I feel peace in my heart to God, and all men; but I feel just like a little child beginning to walk-sometimes very weak and almost give up; then I pray, and my great Father hears me, and gives me the blessing: then I feel strong and happy—then I walk again: so sometimes up, and sometimes down. I want you all to pray for me that I may never sin any more; but always live happy, and die happy; then I shall meet you in our great Father's house above, and be happy forever." This speech was attended with power."

The Massachusetts Baptist Education Society had during the past year, fourteen young men under their care. The term for which two of them was received has expired. Of the remaining students, all,

except two are pursuing their studies at the Maine Literary and Theological Institution. Their conduct and acquirements

are spoken of with approbation.

It is stated, that "a country parish in Connecticut, containing but about fifty families, has within sixteen months built an elegant meeting-house, at an expence of five thousand dollars; raised a fund of more than five thousand dollars, and settled a minister with a competent

salary."

In the central school of the British National Education Society, the teachers of the other schools of the Society receive their instruction. This school contains 560 boys, and 294 girls. Two persons from the Ionian Isles; one from Nice, two German Schoolmistresses, and persons attached to various missions, have here received instruction. The whole number of schools under the patronage of the Society is 1467, and the number of children 200,000. The receipts of the Society during the year were, £4752 3s. 8d.; and the disbursements £5091 18s. 9d.—A school on the same plan is about to be established at Quebec, and several already exist in In-

The London Religious Tract Society has issued within twenty years, (the term of its existence,) more than thirty millions of Tracts. The net receipts of the Society for the year, were £6188 11s. of which £4359 13s. 4d. was raised by the publications of the Society. The expenditures were £6177 13s. The Prussian Tract Society was instituted in 1814, and has printed 308,802 Tracts. The Swedish Tract Society is active in its operations, and circulates Tracts in the Swedish, Finnish, and Laponese languages. In Russia, a great number of Tracts are in circulation.

A lady has published 8000 copies of a Tract in the Finnish language, which are joyfully received. The Swiss circulate Tracts in the German, French, and Italian languages. In France, in Malta, and in China, Tracts are printed and distributed.

A periodical work entitled 'The Christian,' has commenced; and a weekly newspaper under the title of 'The Christian Reporter,' is about to be printed, in London. The object of both is to oppose infidelity, but the former invites discussions of subjects both from the friends and

enemies of christianity.

The 'British Prayer Book and Homily Society' have received from the Rev. Dr. Morrison a translation, in the Chinese language, of the morning and evening services of the Episcopal Church, and the Committee of the Society have authorised him to print 2000 copies for distribution among such of the Chinese as do not reside within the dominions of the Emperor.

The British and Foreign Bible Society had, on the 1st of October, 1819, Auxiliary Societies, 265; Branch Societies, 364;

making a total of 629. It has promoted the translation, printing or distribution of the Scriptures, or portions of them, in one hundred and eighteen different languages and dialects. It has issued one million, seventy-nine thousand, one hundred twenty-seven Bibles, and one million five hundred thirty-eight thousand one hundred forty-one Testaments, making a total of two millions six hundred seventeen thousand two hundred sixty-eight—in fourteen years. Other Societies in connexion with this, have printed eight hundred nineteen thousand eight hundred twenty Bibles and Since its commencement, Testaments. the British and Foreign Bible Society has expended \$3,132,310, and is under engagements to the extent of about \$355,200, for the current year.

The Church Missionary Society continues and increases its exertions. They have sent, or are about sending, six missionaries to the North India, and three to the South India, Mission; one to Ceylon, three to Australasia, and eight to West Africa.

Several American gentlemen have lately enabled the missionaries in Calcutta, to build two places of worship, in addition to the three which they before possessed. The missionaries in this city have always resided in the European part of the city; but they are now building a house in a part of the city frequented by the natives, in which some of the missionaries will constantly reside, and hopes are indulged that from the free intercourse which they will thus be enabled to maintain with the Hindoos, much good will result.

Jay Narain, a native of Benares in India, who made some years since a donation of 100 rupees to the British and Foreign Bible Society, has become a distinguished benefactor of the Church Missionary Society. By a deed of gift, he has made over to the Calcutta Committee of that Society, certain property in Benares, a city famous as 'the seat of Brahminical learning,' and which 'is called the holy city of the Hindoos.' The property is given "for the purpose of a school for instruction in all kinds of science; and that, in this school, children of all descriptions may be instructed in the English, Persian, Hindee, and Bengalee languages. appointment of the masters to be at the pleasure of the Committee; the house to be appropriated as a school for ever, and the Committee and their successors to have the sole disposal of it."

The premises are thus described: "They contain about 1000 yards in space. The principal building is three stories high. It contains, on the second floor—an entrance—a large room, supported by two rows of pillars, excellently suited for a school room—behind that, a large room intended for a library and museum; with other apartments in the Hindoostanee fashion. In the third story, the second master and

his family reside. The second floor commands a view, to the north and east, of all the city of Benares lying in those directions; the house being rather elevated. To the south and west, it is surrounded by the houses of wealthy natives. The lower story may be easily made convenient for a printing establishment; and to the south, apartments may be constructed at a comparatively small expense for the residence of a head master, or the space may be occupied by a noble Chapel."

In addition to this real estate, Jay Narain and his son have secured in perpetuity for the support of the institution £300 per annum. Contributions are solicited from others.

"The school was opened on the 17th of July, 1818; and, in November, 116 scholars had been admitted; and the school was becoming very popular among the natives. At first, none but poor boys offered themselves; but after a little while, some of good family attended, for the acquisition of English. The foundation boys will probably be taken from among poor christians, and thus the establishment will become a truly christian institution. The particular course of education is wholly under the control of the Society's representatives; and will be conducted on the principles and with the views which govern them in all their proceedings."

Of the state of things in this city, which the Hindoos consider as the 'metropolis of orthodoxy,' we may form some idea by a perusal of the following extract of a letter from Mr. Corrie: "The scenes around grow horribly familiar, or they would move a heart of adamant. In a neighboring district, with the magistrate of which I am well acquainted, I find not less than, on an average, two widows are burnt every month! Six lepers were buried alive, or drowned by their relatives during the last year! About one hundred perished by drowning themselves in wells, with a view to be revenged on some one or other who had offended them. The district is not large; and this may be considered as the very lowest estimate of the number of similar occurrences, throughout a similar extent of country, in all India. But not to speak of these enormities, the present season of the Hooley, or Saturnalia, exhibits the whole Hindoo population drunk, as it were, with the filthiness and abomination of idolatry. In all directions are heard the voices of parties, raving as if they would rend their organs of utterance, in songs the most indecent and disgusting.—Their throat is an open sepulchre!"

It affords relief to the mind after reading such a statement, to learn that the writer of it believes that the christians in India are more sensible than ever of the duty of exertion for the conversion of the Hindoo, and that the unhappy natives are urgent in their solicitations for instruction.

There is a college at Cotym, in India, which though in its infancy is of much importance both to literature and religion. The reigning Princess of Travancore, and the Rajah of Cochin have made it liberal endowments.

There is considerable intercourse between the Missionaries in Travancore, and the Syrian christians. Attempts are making to correct the ritual and restore the discipline of the Syrian Church, which, notwithstanding some degree of opposi-

tion, will probably be successful.

A Mission College is about to be established at Madras. The Church Missionary Society have purchased premises at an expense of more than £3000. On the premises, is a house sufficiently ample for the accommodation of the missionaries.— The government of Fort St. George has undertaken to build at this place a church for the accommodation of the Native Protestant Christians, of which the missionaries will have the use.

Otaheite.-The Rev. Samuel Marsden, in a letter to the Secretary of the London Missionary Society, dated New South Wales, June 8th, 1819, states, that the intelligence he receives from Otaheite and other islands, is of the most gratifying na-The Rev. Mr. Henry wrote him from Eimeo in Feb.: "The King's great chapel in the district of Pare, in Otaheite, will soon be finished. It will be a wonderful building for this part of the world. The sides consist of upright planks, closely joined together. The great meeting in May is to be held in it. It is expected that the King and a great number of others will be baptized on this occasion, although some of us think it will not be a good time for the administration of the rite, as there will then be so much business to transact, and that it would be better to baptize those who are deemed fit subjects for it, at the respective stations to which they belong.

"Mr. Tessier, who is now with Mr. H. Bicknell, in Papara, Otaheite, informs me by letter, that the King who has resided for some time in that district, and has but lately left it on his tour around the island, strictly observed the Sabbath while there, and attended the worship of God, both public and private, regularly. So particular was he with respect to the observance of the Sabbath, that he had grass cut for his horse on Saturdays, and water prepared, so that there might be no occasion to take

him out on that day."

Mr. Crook, in a letter of nearly the same date, from Wilk's harbour, Otaheite, writes: "The chiefs of Atahuru and of Papara, Utami and Tati, two sincere good men who are with us, and mean to take up their residence here, are preparing to build a large boat each. Hitoti also, the chief of Tiarei, who lives near us, is getting on very actively with one of thirty-two feet keel. The principal view of these chiefs in build-Vol. 2-No. 1.

ing these vessels, seems to be to visit other islands and carry the gospel to them. They have themselves profited much by the word of God; they understand the Gospel of Luke, now in their hands, better than most common christians among our If you mention any own countrymen. subject contained therein, they know where to find it, and if you ask them the meaning, they can in general give a pretty consistent account thereof. I expect another year or two will make a marvel-

lous change in these people."

New-Zealand.—In the school for native children, established in this island by the Church Missionary Society, there are seventy scholars, the number of boys and girls being about equal. Among the scholars are seventeen orphans, and six slaves taken in war. Some progress has been made by Mr. Lee, in England, towards determining the principles for speaking and writing the language of New-Zealand, he having been enabled to do this by intercourse with two New-Zealanders who visited England. The results of his labours have been sent to New-Zealand .--Mr. Marsden writes: "I believe that the time is now come, for these nations to be called into the outward Church at least. The way is clear; and divine goodness will provide the means for their instruc-I admit that many difficulties will be met with on all untried ground; and that the wisest men will sometimes mistake, in their views of accomplishing their objects, with respect to a nation which has had no intercourse with the civilzed world: yet these difficulties will be overcome, under the blessing of God, by constant perseverance; and I have no doubt but that this will be the case, in the present instance, with regard to New-Zealand. Time will make this matter more easy. The work is now begun: the foundation is now laid: and I hope we shall soon see the structure rise."

A Bible Society has been established at Corfu. The Ionian isles, containing a population of two hundred thousand souls, will be much benefitted by this associa-More than one thousand dollars were subscribed at its establishment.

South Africa.—The progress of the natives of South Africa in civilization and learning, and the evidence which many of the natives have given of a gracious change, furnish triumphant proofs of the propriety of missionary exertion. Rev. Mr. Campbell, in a letter dated Bethesldorp, July 5th, gives the following account of Pacaltsdorp, where he met with a welcome reception from Mr. and Mrs. Messer, and many of the Hottentots."

We were prepared to expect to see great improvements, but what we witnessed ed greatly surpassed our expectations. Six years ago, when our late brother Pacalt arrived at the Kraal of Hottentots residing

there, not a field or garden was to be seen, nothing but a few miserable huts, and the inhabitants clothed in tattered sheep-skins. Every thing wore the aspect of extreme wretchedness. Now it is surrounded by a strong wall, six feet high, five feet thick at bottom, and two at top, and measures six thousand seven hundred sixty-seven feet round. Their enclosures for holding horses, oxen, sheep, &c. measure nine hundred thirty-eight feet; and those enclosing the gardens, three thousand three hundred ninety-six feet. They have two large artificial pools of water, formed on a declivity with great labor, for affording drink to their cattle. A church, capable of containing two hundred persons, which is used as a school during the week; with excellent gardens for every family in the settlement, and extensive fields beyond the outer wall, which they propose enclosing with a wall after the ploughing season is over. These are literally public works, for they are made by the people in a body-men, women, and children assemble and work together, the missionary judging of the most convenient time for calling them out. All ages working together makes it not a toil but a pleasure. We saw them build three hundred and thirty feet in one day, which was one of the most cheering sights we ever beheld.

When the mission commenced, there was not a yard of cotton cloth to be seen in the Kraal—now, on the Lord's day, almost every female in the place of worship is as neatly attired as those of any country congregation in England. They behave with uncommon decorum during the whole time of worship, and retire with stillness, and in an orderly manner, the women first, then the men and the boys.

There are twenty-four males, twentytwo females, forty-one boys, and fifty-four girls belonging to the settlement; but, on the Lord's day, many Hottentots from the neighborhood regularly attend the worship. We were much pleased on the Sabbath to see the Landdrost and several other gentlemen from the neighboring town of George, sitting with this congregation of Hottentots. There are generally residing at the institution, between one hundred and two hundred persons; and between two hundred and three hundred usually attend divine worship on the Sabbath. Seventy children regularly attend the schools—sixty-four ipersons, old and young, can read. Six boys and seven girls are learning to write and figure. The employments by which the people support themselves, are wood-cutting, needlework, washing at the Drosdy of George, cultivating their gardens, driving waggons to Cape-Town for farmers and othersthe boys gain much by being ox-leaders in journies to Cape. Five waggons are the property of the people, also about one hundred and fifty oxen, one hundred cows, and fifty-three calves. There is land cultivated for receiving about one hundred sacks of wheat-seed.

'Mr. Pacalt left all his property, which amounts to about three thousand rix dollars, to the Missionary Society.'

The colony is at present visited, and the missionary settlements endangered, by the incursions of the Caffres.

#### REVIVALS OF RELIGION.

The Rev. Mr. Ware, of Ware, Mass. in a letter to the Editor of the Boston Recorder, gives an account of a work of divine grace among the people of his charge. It appears that at his settlement among them the number of professing christians was less than fifty, and that nothing remarkable occurred during the three first years of his ministry. In Dec. 1813, a revival commenced, and as the fruits of it, about forty were added to the church. A state of declension succeeded; butthey were again favoured with a season of refreshing from the presence of the Lord, which 'visibly commenced at a monthly concert of prayer;' seventy made a public profession of their faith.

In December, 1818, another revival of religion existed in Ware, and soon became general. Between fifty and sixty have already united with the church; of these, eight or ten are between sixty and eighty years of age.

Mr. Ware adds, "the doctrines which have been blessed, in this and in the neighbouring towns, to the salvation of so many souls, may be styled the doctrines of the reformation. The entire depravity of human nature, absolute dependence, regeneration by the special agency of the Spirit of God, the perseverance of the saints, the unchangeable nature of the divine government, the atonement, the electing love of God, future rewards and punishments, as well as the indispensable nature of repentance, faith, and an holy life, are some of the leading doctrines which have been constantly held up to view, and urged upon the consciences of men. In short, we have insisted upon the doctrine of salvation by grace alone."

In the year 1818, a revival of religion commenced in Spartanburgh District, in the Bounds of the Baptist Friendship Church, between one and two hundred have joined that and the adjoining churches. Soon after, an attention to the concerns of the soul was manifested in several other places.—

About one hundred have been added to the Bethlehem church; eighty-nine to the Buck-creek church; and between sixty and a hundred, to the neighbouring churches. These 'revivals are not confined to one sect or class, but in general have taken place among the youth.'

As the fruits of a religious revival, fifty-three have been added to the Baptist church in Groton, and other addi-

tions are expected.

Early in the last summer, a revival commenced at County Line, Jones County, Georgia. Forty have united with the church. In Sardis, in Wilkes, in Washington, and in other places in the same state 'an unusual attention to divine things has appeared.'

A revival of religion exists in Abing-

ton.

Duepark, Scotchtown, and Hopewell congregations, Goshen County, N. Y. are favoured with an 'outpouring of the Spirit.' Of this revival there are at present, about one hundred subjects.

About forty members have been lately added to the church in Fairfield,

Cumberland County, N. J.

A correspondent writes from Manlius, N. Y. "You have probably received or will receive, accounts of revivals in Oneida and Otsego counties. I hope you will soon receive the news of revivals from this Presbytery. One has commenced in Smithfield on our western bounds."

Sierra Leone.—At Regent's Town, according to the latest accounts from the missionary establishments, there existed a very general inquiry for the way of salvation, and numbers of the inhabitants give evidence of a gracious 'It may almost be said of change. the inhabitants of Regent's Town, that they dwell in love; and that they live a life of prayer and praise to Him, who loved them and gave himself for them: for, beside their meetings for prayer every morning and evening, the hearts of many of them seem to be full of the love of Christ the whole day; and when they are merry they sing Psalms: such

vocal music resounds from all parts of the town. A dispute is seldom known among them. They have every one of them cast off his gregree, and nearly all of them are become worshippers of the blessed Jesus. A few years since, all the inhabitants of this place had never heard the name of Jesus: they went about naked; and were, in every respect, like the savage tribes—but now, Oh what a happy change! they are all decently dressed; and it is the most heart-cheering sight, to see them flock together in crowds to the house of prayer.

'Mr. Johnson has been made an instrument of incalculable good to this people. Under his ministry, one hundred and sixteen persons have become communicants, and one hundred and ten are candidates for baptism and the Lord's Supper: these will be received as members of the church of Christ on Easter Sunday. He is very particular in his examination of the people, before they are admitted to the Lord's Table.

'It may, indeed, be said, that numbers are added to the church daily.'

DONATIONS TO RELIGIOUS AND CHAR-ITABLE INSTITUTIONS.

The Treasurer of the American Education Society, acknowledges the receipt of \$221 30 in the month of Dec.

The Treasurer of the American Bible Society, acknowledges the receipt of \$2639 70 in the month of December: 3436 Bibles, and 2413 Testaments valued at \$3868 34, were issued from the depository in the same month.

The donations to the American Board of Commissioners for Foreign Missions, from Oct. 24th, to Nov. 30th inclusive, amounted to \$2832 51.

The donations to the Massachusetts Missionary Society, from June 20th, 1818, to June 20th, 1819, amounted to \$1136 32.

The Treasurer of the Connecticut Education Society, acknowledges the receipt of \$1302 31, from the 1st of July to the 1st of Jan.

## Ordinations and Anstallations.

Nov. 28th.—The Rev. David Brig-HAM, was ordained pastor of the second congregational church in Randolph, Mass. Sermon by the Rev. Mr. Ide, of Medway, Mass. Dec. 16th.—The Rev. Abner Morse, was ordained pastor of the first congregational church and society in Nantucket. Sermon by the Rev. Mr. Fish, of Marshpee. Dec. 17th.—The Rev. Messrs. Jonas King and Alfred Wright, were ordained as Evangelists. by the Congregational Association of South Carolina, in the Circular Church in Charleston. Sermon by the Rev. Mr. Floyd. The Rev. Mr. King is employed by the Female Domestic Missionary Society of Charleston, to labor among the sea-

men, and others in that city. Mr. Wright is engaged as a Missionary among the Choctaws, at the establishment at Elliot.

Dec. 22d.—The Rev. EDMUND QUINCY SEWALL, was ordained pastor of the church and congregation in East-Barnstable, Mass. Sermon by the Rev. Dr. Ripley of Concord, Mass.

### Dedications.

Nov. 17th.—St. Michael's church in Trenton, N. J. was consecrated to the service of God, by the Rt. Rev. Dr. Croes, Bishop of New-Jersey.

Nov. 22d.—The new Meeting-House in Abington, was dedicated to the service of God. Sermon by the Rev. Mr. Williams, of Foxborough, Mass.

Dec. 29th.—The new edifice erected for the use of the Presbyterian church in the village of Manlius, N. Y. was dedicated to the service of Almighty God. Sermon by the Rev. Mr. Brown, of Cazenovia, N. Y. A cor-

respondent writes, "Four years ago a Presbyterian church was first organized in this place, consisting of nine communicants. It now consists of about sixty communicants. The state of the society is prosperous and very harmonious. They support a pastor half the time. Their house of worship is completely finished."

Jan. 6th.—A house of worship belonging to the first church in Dedham, Mass. was dedicated to the service of Almighty God. Sermon by the Rev. Dr. Dana, the younger.

### Diew of Public Affairs.

UNITED STATES.

Perhaps at no time since the formation of the constitution of this country, has there arisen a question of greater moment than that which now occupies the attention of Congress. We shall doubtless be understood to refer to the question whether slavery should be prohibited in those states which are hereafter to be admitted into the Union. In New-England, there appears to be a decided opinion in favour of the measure. The Legislatures of New-York, Pennsylvania, and Delaware, have expressed their unanimous opinion that Congress should declare the inhibition, while those of Maryland, Virginia and Kentucky, have raised their voices against it. Several of the most eminent men in our country have declared that such inhibition would be constitutional and just. The following is the opinion of the venerable John Jay, once chief justice of the United States.

"Little can be added to what has been said and written on the subject of slavery. I concur in the opinion, that it ought not to be introduced, nor permitted in any of the new states, and that it ought to be gradually diminish-

ed and finally abolished in all of them. To me the constitutional authority of the congress, to prohibit the migration and importation of slaves, into any of the states, does not appear questionable.

"The first article of the constitution specifies the legislative powers committed to the congress. The 9th section of that article has these words:

"'The migration or importation of such persons as any of the now existing states shall think proper to admit, shall not be prohibited by the congress, prior to the year 1203; but a tax or duty may be imposed on such importation not exceeding two dollars for each person.'

"I understand the sense and meaning of this clause to be—that the power of the congress, although competent to prohibit such migration and importation, was not to be exercised with respect to the then existing states, (and them only) until the year 1808; but that the congress were at liberty to make such prohibition, as to any new states, which might in the mean time, be established; and further, that from and after that period, they were au-

thorized to make such prohibition, as to all the states, whether new or old.

"It will, I presume, be admitted, that slaves were the persons intended. The word slaves was avoided, probably on account of the existing toleration of slavery, and its discordancy with the principles of the revolution, and from a consciousness of its being repugnant to the following positions in the declaration of independence:

"'We hold these truths to be selfevident, that all men are created equal—that they are endowed by their Creator with certain unalienable rights that among them are life, liberty, and

the pursuit of happiness."

We cannot but express our regret that the Editor of the Boston Recorder, whose labours we highly appreciate, should have declared; "we have doubts as to the constitutionality of the measures which the friends of emancipation have proposed in Congress, on the Missouri question—and equal doubts as to their equity and expediency." Such a declaration should have been accompanied with weighty reasons.

We hope that christians will feel the necessity of imploring the grant of divine wisdom to the councils of the nation; and of praying that the mercy of God may be extended to the sons of Africa.

GREAT BRITAIN.

England has been for sometime agitated by public assemblages, which manifest a decided opposition to the existing government. Parliament appears determined to put them down by the strong arm of power, and will probably accomplish their object.— That great distress exists in that country, among the lower classes cannot be doubted, and it must also be granted that these distresses are in some measure caused by the administration's giving great salaries, and tolerating sinecure. Great however as the distress of the manufacturers undoubtedly is, exaggerated accounts have probably been published respecting it. We have lately seen it stated, that an association formed by mechanics employed by a single manufacturing company, has raised for the British and Foreign Bible Society, the sum of £224 9s.

SUMMARY.

On the question for acceptance, by the people of Maine, of the Constitution prepared by their Convention, there were 10,899 votes given; of these only 878 were against its adoption.

The Governor of the State of New-York, in his speech to the Legislature, states, that 'the middle section of the Western Canal including a lateral canal to Salina and comprising a distance of more than 96 miles, has been completed; that the Champlain Canal is also in a navigable state, and that in less than two years and five months, 120 miles of artificial navigation have been finished.' He also states, that the whole expense of the Western Canal will be about four millions of dollars.

On the 17th inst. we were visited with an unusual gale of wind, and much injury was sustained by vessels near the coast. This gale when considered in connection with that on the 10th inst. and with that of the last of December, render this a memorable peri-

od to mariners.

On the 4th inst. the mansion house of Joseph Bonaparte, at Bordentown, near the Belaware, was destroyed by fire. The furniture, paintings, jewels, &c. &c. were saved. These are val-

ued at \$150,000.

On the night of Jan. 10th, the city of Savannah was visited with a most desolating fire. The fire commenced at one o'clock. Five hundred houses and stores are supposed to have been consumed; among them several were considered as fire proof. The loss sustained, is immense.

It is stated in a Boston newspaper, that Massachusetts has claims upon more than 40,000 acres of territory now included within the jurisdiction of Connecticut. This territory is said to lie on the east side of Connecticut River, and to include one or more towns. The attention of the General Court of Massachusetts has been called to the subject.

The Abbe Gregoire, who is well known from his writings, and for his conduct during the French Revolution, has been omitted in the circular requesting the newly elected deputies to take their seats at the opening of the

session.

The British, Spanish and Portuguese governments have established a court at Sierra Leone, consisting of two commissioners from each nation. The object in view is to try vessels captured while engaged in the slave trade.

A Spanish physician has been permitted to insculate fourteen deserters with virus taken from the sores of those who were afflicted with the plague in the most malignant degree. Each of the men received the inoculation in twelve different parts of the body, where the plague usually appears. Oil of olives was used externally and internally. Some slight attacks were experienced, and small eruptions were visible, but in a few days the subjects of this experiment were restored to perfect health.

It is said that the government of China is alarmed at the discovery that secret societies exist in the empire, and that in the province of Canton only,

150 persons expire, every month, under the hand of the executioner.

Letters from South America state, that Artigas, assisted by Carrera the former director of Chili, has cut off the communication between Buenos Ayres, and Peru and Chili; and that he is marching against Buenos Ayres at the head of 3000 men.

The provinces of New Grenada are in possession of the patriots. Letters of late date state, that both Bolivar and Arismendi, the Vice President of Venezuela, are now engaged in an expedition against Caraccas.

## Obituary.

### Sketches of the character of the Rev. Richard S. Storrs.

RICHARD S. STORRS was the eldest son of the Rev. John Storrs, of Southhold, on Long-Island. He was born in Mansfield, Conn. in the year 1763, some time previous to the settlement of his father upon Long-Island. At a very early age, he was adopted into the family of the Rev. Richard Salter, D. D. Pastor of the church in Mansfield, who treated him, in all respects, as his own son. Under his tuition he was prepared for his collegiate course, and was entered in Yale College 1779. He passed through the regular course of studies prescribed in that institution, and sustained a reputable standing in his class, and was highly esteemed by the officers and students, for his assiduity in study, and for the sobriety of his conduct. His worthy patron generously defrayed all his expenses while at college. Mr. Storrs, from a child, manifested a tenderness of conscience, and a seriousness of character, which excited a hope in the breast of his venerable friend, who had adopted him into his family, that he would, one day, occupy a conspicuous place in the church of God. During his residence at college, Mr. Storrs became the subject of very deep and pungent convictions. He felt himself to be a rained and helpless sinner, exposed to the wrath of an offended God. period of depression and darkness through which he passed at this time, was long. He was well instructed in the truths of the gospel, and had a correct speculative knowledge of them; but he had never before had any just ideas of the doctrine of human depravity. But the knowledge which he acquired, at this time, of this important doctrine, was of great service to him through the whole period of his ministry, and enabled him to preach with a greater degree of fervency on this subject, than those do, whose convictions are less

pungent. After a time, the mind of Mr. Storrs became tranquil, and he felt an ardent love for heavenly things. From this moment he resolved to devote himself to the work of the ministry, and when he had completed his collegiate course, he retired to the family of his beloved patron at Mansfield, and under his direction applied himself to the study of theology. Having gone through with a regular course of theological studies, he was licensed to preach the gospel, and was highly approved of as a preacher by all the churches where he occasionally laboured. The church of Long-Meadow, having become vacant by the death of the Rev. Stephen Williams, D. D. who had laboured with them 66 years, applied to Mr. Storrs to preach for them as a candidate for settlement. His preaching was very acceptable to the church and people, and after a suitable period of probation, he was unanimously invited to become their pastor. He was ordained over them December 7, 1785, and continued to discharge the duties of his office without interruption, until the event previous to his death. For a number of the last years of his life he was afflicted with a complication of distressing bodily complaints, which would, undoubtedly, have induced many to retire from the work of the ministry. But he continued to perform the duties of his office, with a faithfulness and punctuality, scarcely exceeded by those who enjoy the greatest He loved the work of a minister, and therefore could not be reconciled to the thought of leaving it. His attachment to the interests of the Redeemer's kingdom, enabled him to triumph, in a great degree, over his bodily infirmities. But few, even of his most intimate friends, were aware of the greatness of his sufferings, for several of the last years of his life.

As a preacher, Mr. Storrs sustained a very high character. From his first en-

trance upon the work of the ministry, he was afflicted with a nervous head ache, which prevented that close and unremitting application to study, which seems necessary to form a theologian of the first class; but he certainly possessed a clear and distinct knowledge of the system of divine truth; which he acquired by the study of the scriptures, with the assistance of approved writers, both ancient and

Those who love the humbling doctrines of the cross, doctrines which exalt the character of God, and abase the sinner before his throne, doctrines which detect the pride of the carnal heart, and compel the awakened sinner to seek refuge in the righteousness of Christ, which divide asunder the soul and spirit, and discern the thoughts and intents of the heart, always listened with delight to the discourses of Mr. Storrs. On every subject, connected with the plan of Redeeming grace, whether immediately or more remotely, there was a fervency, and sometimes a redundancy of expression, which elevated the mind of the devout hearer above the notice of those rules which critics have established, and which were slightly violated through the ardor of his mind.

He was far from adopting "that lax generality of representation, which leaves the hearer nothing to apply." On the contrary, his discourses were very discriminating. The "sword of the spirit" was applied to the conscience of the sinner in a manner which made him tremble in view of his future account, while he was compelled to acknowledge the faithfulness and skill of the hand which wielded it. It was scarcely possible for men to feel indifferent under his preaching. The solemn and weighty truths with which his discourses were filled, with the urgent and affectionate manner in which he pressed them up-on the consideration of his audience, always secured their attention, if not their .

approbation.

Mr. Storrs excelled most men in prayer. For the manner in which he performed this important and delightful part of public worship, his praise is in all the churches.

He was eminently "a son of consolation." There were no peculiarities of circumstances which he could not express, before the throne of grace in the happiest manner. With the bereaved and the afflicted, he was well qualified to sympathize. He could "lift up the hands that hang down," and wipe the tear from the eye of the sorrowful. In the chamber of the sick and dying, he never forgot the responsibility of a minister of Christ, while he manifested the tenderness of a friend. To such as were "weary and heavy laden," under a sense of sin, he was peculiarly serviceable.

To the youth of his congregation he was peculiarly dear, especially to such as were pious. They looked up to him as to a father, and approached him with the confidence of children. Being naturally of a cheerful and affable temper, when in the enjoyment of health, he was a pleasant companion for the young. In his intercourse among his people, he always preserved the dignity of his station, while he encouraged a great degree of lamiliarity.

Mr. Storrs was given to hospitality.-This important duty of a bishop, he considered himself under solemn obligations to perform, aside from the pleasure which he hoped to derive from the society of his brethren; and during the whole period of his ministry, his house was always open for the entertainment of strangers. He lived in the greatest harmony with his people. He was calculated to command their respect, by the dignity and sobriety of his deportment; to win their affections by the urbanity and gentleness of his manners; and to secure their confidence, by his integrity and firmness. His fondness for retirement, and his "often infirmities," prevented him from extending the circle of his acquaintance very far, so that the knowledge of his character is more circumscribed than it should be. His diffidence of his own abilities was such, that he often refused to appear before the public on occasions when he would undoubtedly have acquitted himself with honor. He was once appointed by the Legislature of Massachusetts, to preach the election sermon at Boston, at a time, when political feeling had reached its zenith, and when men of distinguished talents were sought for on this occasion. But that modesty, and love of retirement, which were conspicuous traits in his character, induced him to decline. In his own sphere "he was a burning and shining light," and he was not ambitious to be know beyond it.

While this is said of the virtues and talents of Mr. Storrs, it is not implied that he was perfect. He partook of the imperfections and infirmities which are common to good men. But he was certainly as free from them as most men. He will long be remembered with affection by all those who knew his excellencies; and his brethren in the ministry, who have witnessed his talents, and who reflect on the unfeigned piety which adorned his life, will be ready to exclaim, with Elisha, when he beheld the ascending prophet, "The chariots of Israel, and the horsemen thereof."

The last sickness of Mr. Storrs was very short. He had been affected with a slight cold, for some days previous to the violent attack which put a period to his life, but had in some measure recovered from it. On the Sabbath before his death, he felt so well, in the morning, that he thought of attending public worship, though he did not think of preaching. His family, however, dissuaded him from attending. On the Tuesday following he was attacked

with a slight fever, accompanied with an affection of the lungs, which rendered respiration difficult. No apprehensions, however, were entertained, that he would not recover, until Friday or Saturday, when it appeared evident to his friends, that his frame was giving way to his disorder, and that they must soon bid him farewell. He seemed much inclined to sleep, and was for the most part stupid. At times he roused up, and conversed with his friends, with his usual animation. On Saturday he was visited by one of his ministerial friends, who conversed with him, particularly on the state of his soul. He was asked if he could not say, with the apostle, "I know whom I have believed"? He replied, I think I can, but I feel myself to be a poor, unworthy sinner, and need mercy: do pray for me. Prayer was offered up, and he lay in a quiet state, occasionally raising his hand, and letting it fall on the bed, as indicative of his attention; and at the close, he re-Some observations peated the Amen. were then made on that system of doctrine which he had preached, and he was asked if he did not believe that he had preached "the truth as it is in Jesus." His countenance seemed to brighten at this question, and he replied, "I do: I have no doubts on that subject: I have no doubts at all." Being asked if he was willing to die, he answered, "I am willing when God's time comes." He said but little during the day; the difficulty of breathing continued to increase during the night; so that in the morning he could scarcely articulate. He seemed to be fully sensible of his approaching dissolution, and said to his wife: "I shall soon be with my Saviour." This was the last sentence which he uttered distinctly. He would often cast a serene look upon his family, as they stood weeping around his bed, seeming to say to them: "weep not for me." His lips were frequently seen to move, and such broken sentences as: "Lord Jesus, Divine Saviour," &c. were heard. breathing became more and more difficult, until he fell asleep in Jesus, about 5 o'clk. on the Sabbath day, October 3, 1819, aged 56 years. Thus did this eminent servant of Christ rest from his labours on earth, and "enter into the joy of his Lord," after having faithfully served God in the work of the ministry thirty-tour years. He left a wife and eight children to mourn his loss. He was twice married. His first wife was daughter of the Rev. Noah Williston, of West-Haven, (Conn.) a woman eminent for her piety and virtues. Some sketches

of her character may be seen in the Connecticut Evangelical Magazine. By this connection there are five children now living. One of them is settled in the ministry, in Braintree, (Mass.) and another is in the Senior class, in the Theological semi. nary at Andover. His second wife was daughter of Mr. Samuel Williams, of Longmeadow, who was the son of Rev. Stephen Williams, D. D. of that place. The departure of a faithful minister, in the midst of his usefulness, is an event which casts a temporary shade over the churches within his sphere; and is a subject of deep regret to those who love the prosperity of Zion. Within a short period, God has called from the scene of their labours, several eminent ministers, in the height of their usefulness. These sad events seem to say to those who remain: "be ye also ready: work while the day lasts, for the night cometh wherein no man can work."

#### DEATHS.

DIED at Savannah on the 29th ult. the Rev. Henry Kollock, D. D .- His death was occasioned by a paralytic stroke.—Oct. 21st at Shoalcreek, Illinois, the Rev. David Tenny, a missionary in the employment of the Young Men's Missionary Society of New-York, in the 34th year of his age, and the 2d of his ministry. The Directors of the Society in whose service he was engaged, have adopted a resolution expressive of their respect for the deceased, and have determined te erect at the expense of the society, a plain monument, with a suitable inscription at his grave. Nov. 29th. at Salem Mass. the Rev. William Bentley, D. D. aged 55. Dec. 29th, in Woodstock, Jedediah Morse, Esq. aged 94. 'For near half a century he filled with the strictest integrity and with ability, the several offices of Representative, Justice of the Peace, Town Clerk, &c.-For forty years (unless absent from home) he attended religious worship every Sabbath.' At Montreal, Rev. Aurora Seagar, aged 24, a Methodist Missionary. At Bartlett, N. H. Hon. Silas Meserve, Judge of the Court of Common Pleas in the county of Coos.

It is reported that Tamaahmaah, King of the Sandwich Islands, died about seven months since.

### Answers to Correspondents.

A. L.; Delia; Nemo; Verus; K. B. A.; Calvin, and several communications without signatures, have been received and are under consideration.

L. R. and Presbyter, will be inserted.